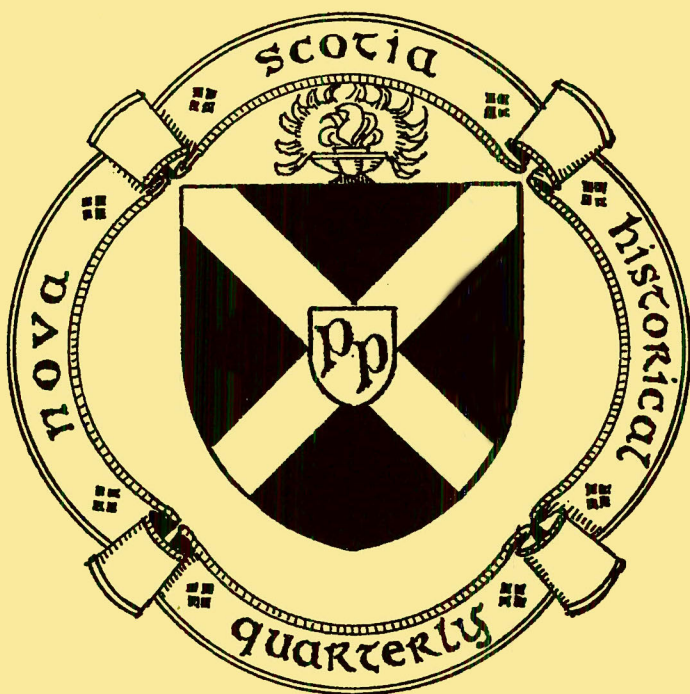


The Nova Scotia Historical Quarterly

Volume 7 Number 1 March 1977



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Volume 7, Number 1, March, 1977



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Early History of Presbyterians of Springhill, Nova Scotia

BERTHA J. CAMPBELL

BEGINNINGS

The history of the Presbyterian Church goes to the Protestant Reformation, when many people broke away from the Roman Catholic Church. The name comes from the practice of governing the Church through presbyteries. John Calvin was the greatest thinker of this Church, while John Knox established Presbyterianism in Scotland. Knox and his followers believed that they should be free to select their own spiritual leaders. These were called presbyters (elders). The symbol of Presbyterianism is the "burning bush", which refers to the bush that burned and was not consumed (Exodus 3:2), and symbolizes the indestructibility of the Church.

Presbyterianism came to Canada with the Scottish settlers. Ministers of the Church first came to Canada in the early eighteenth century. The first Presbyterian minister in Nova Scotia was the Rev. James Lyon who arrived in 1764 and is known to have visited Amherst. However, the first record of Presbyterians in Springhill shows that they came from Pictou County.

The history of the Presbyterian Church in Springhill is closely linked with the history of the town. From the time coal was discovered by the first settlers, coal-mining was the source of the town's prosperity. As early as 1834, Lodewick Hunter was mining coal as a commercial enterprise, and in 1849 the General Mining Association of London began opening mines and building up the industry. In 1858, ownership of all mines and minerals was restored to Nova Scotia, and a group of Amherst men obtained the leases to the richest deposits in this area. The Springhill Mining Company was incorporated in 1870, and engaged Mr. John Anderson, from River Hebert, to locate additional seams. New mines were opened, shipping facilities started, and the operation of the mines proceeded on a much larger scale. With the formal opening of the mines in 1873, more settlers were attracted to the growing town. Among the influx of miners arriving from Pictou County in this year, many were Presbyterians. They and their families formed the nucleus of the first Presbyterian Church in Springhill.

On May 3, 1874, Truro Presbytery met in Springhill with the Presbyterians to consider the matter of organizing and building a Church. Also present was the Moderator of Halifax Presbytery, Rev. G. M. Grant, minister of St. Matthew's Presbyterian Church, Halifax. At a congregational meeting held on May 4, 1874, at John Anderson's home, there were twenty-six members present, and a movement was made toward building a church. James Fraser Campbell, a young man recently ordained, was sent from Halifax Presbytery to establish the Church.

On the 16th of May, 1874, a meeting of communicants was held for the purpose of electing elders. George Fulton and John G. Fraser were appointed for this important work. At a meeting held in the Springhill Union Hall on June 5, 1874, these men were ordained to the eldership by Rev. Mr. Campbell and two members of the Truro Session. Mr. Fulton

was appointed Clerk of Session, and Mr. Fraser, Treasurer. (This June 5th meeting was the first entry in the Kirk Session Records book which was in use from 1874 until the last entry on December 17, 1900. Also extant is the Minute Book of the Congregation from 1874 to 1964. It is interesting to note that the first entry in this was signed by John Murray, Secretary, and the last one by his grand-daughter, Miss Annie G. Murray, Secretary, nearly one hundred years later, on January 8, 1964.) A third elder was elected on December 13, 1874, Mr. Thomas Davidson, who had come from The Presbyterian Church of Lower Provinces at Stellarton, where he had held the office of elder.

Until their Church was opened, services were held in Fisher's Hall, but it is also recorded that one open air meeting was held by the Presbyterians on the log pile on the corner of Elgin Street and Main Street, later site of John Smith's.

Rev. Mr. Campbell remained in Springhill for three months, then went to India as a missionary. The next supply called to the Springhill Church was Rev. Charles Naismith.

The land for the church was donated by Mr. John Anderson. He had bought the property of one of the early prospectors, William Simpson. This land, on the south side of Main Street from MacFarlane Street to Church Street, ran south to the top of the hill. His house was one he had bought and moved to a location at the base of the hill not far from Main Street and MacFarlane Street. The site for the church was on a large piece of this property on Church Street, and extended to the top of the hill.

Plans for building the church and manse proceeded very slowly. On February 8, 1875, "a committtee was appointed to carry out the Church Building Fund and to adopt plans and receive tenders and submit same to the congregation . . . Robert Drummond, Thomas Muirhead, Duncan Fraser,

John W. Kingan, Dan A. Fraser.”¹ On March 5, 1875, plans for a manse presented by the Building Committee were adopted. The size was to be thirty-two feet by twenty-seven feet. The Manse Committee was empowered to receive tenders for the frame and boarding in. On May 13, 1875, “The Building Committee reported having contracted for the manse frame to be boarded in for the sum of \$119.75 to Leonard Townsend.”² On October 15, 1877 it was agreed to accept Mr. A. E. Fraser’s tender for the Church, and on January 26, 1878, “it was resolved that the Church be clap-boarded instead of shingled as per plan.”³ At last the Church was finished. On October 18, 1878, “Moved and carried that the Church as completed by A. E. Fraser be accepted by the congregation.”⁴ The cost was \$3,000.00.

The inscription cast in the bell read, “Maple Grove Church, Spring Hill, 1882.”⁵ The church was so named because of the beautiful maples on the property. We can picture this “neat, commodious, well-finished” little church from the description of it in Rev. J. D. Davidson’s history of the Baptist Church.

“Upon entering, perhaps over a plank walk, one stepped into a small entry room under the Balcony from the right of which narrow stairs wound upwards. The tower bell rang its happy invitation to worship; at funerals it tolled a mournful dirge. Downstairs, a door toward the right corner of the vestibule opened onto the aisle of the main auditorium, and another at the left corner opened to the other aisle. Just within the partition, at the back of the pews, was a full-length cross-aisle. From the Minister’s waiting-room or study, a door opened onto the left aisle, and down this the minister would parade just before the service began. Still another entry was from a door opening on the cross aisle immediately in front of the platform and to the worshippers’ left.

"A survey of the seating arrangements showed a floor plan (with) the aisles straight to the front, with centre section partitioned. All seats were straight-backed. There was no railing before the front seats. Other seating accommodation was available in the pews at the right and left of the platform, two on each side. The platform was necessarily small, and steps led up at the front of each side of the pulpit. The choir sat on individual cane-bottom mahogany-stain chairs behind a railing of a low woodwork riser which was topped by red plush curtains—Apparently, the Presbyterians sang unaccompanied from the balcony.

"Upon entering the auditorium and gazing upward one would behold a great expanse of space clear to the roof itself. The heavy cross girders and rough-finished rafters interrupted the spaciousness somewhat.—There were three high Gothic windows at each end, and four with similar design on each side. These allowed more than ample daylight. At times the sun's rays through the clear glass distressed the worshipper and discouraged his zeal.

"Furnishings about the church were simple and few in number. The platform had but one pulpit chair. The pulpit was plain, and the Communion table of an ordinary type. Carpeting covered either or both the platform and the aisles.

"The lighting was from two four-clustered oil lamps suspended from iron rods that hung from high cross-girders. Above the pulpit was a large oil lamp decorated with glass baubles. Further illumination came from four wall-bracket lamps at each side of the congregation and from others above the choir. (The chandeliers were later given to the Athol (Baptist) Church. When that church disbanded and closed, they were taken to Springhill and destroyed.)"

This building was still in use as a church in 1971, when it was completely destroyed by fire. Fragments of the old bell, found in the ruins, have some of the letters of the in-

scription still discernible. The Manse, built just above the church on Church Street, still stands as a dwelling-house today.

As was customary, one had to pay for one's seat in church. October 16, 1878: "Resolved that no pew holder pay less than fifty cents a month for stipend. Moved the seats be charged for at an average of \$4.00 each. Ordered that first six seats be \$6.00 each, next \$5.00 each, and remainder \$2.00 each." On October 18, "it was resolved that stipend and pew rent be paid monthly. Also, any persons failing to pay dues to collectors for a period of two months shall forfeit their claim to pew."⁷

COMMUNION

The record of the first Communion service is found in Kirk Session Records, August 23 and August 26, 1874. At a meeting held at Mr. Murray's Residence (John Murray, who had bought Mrs. Leonard Townsend's house on Boss land, on the site of D. Murray and Company's store) "The Moderator stated that he had examined and approved of the following candidates for admission to the Lord's supper on profession of faith: Mr. and Mrs. D. Robertson, Phoebe Robertson, Mrs. Alex MacKenzie, Sibella McIvor, Margaret Sutton, Sarah A. Vipen, Maggie Daniels, Mrs. D. A. Fraser, Mrs. Douglas McLeod.

The following were then admitted by card: Mr. and Mrs. Matthew Fisher, Mr. and Mrs. George Gilroy, Mrs. John MacDonald, Mrs. Thomas Sullivan, Mrs. Humphrey, Miss Kate Fraser, Mrs. Thomas Davidson, Mr. James W. Hingley. Forty-nine persons, including the Moderator, partook of the Sacrament."⁸

One of the vessels used in the Communion service was a pewter decanter with an interesting history. Mr. Campbell had brought it with him as a gift from the Presbyterian

Church in Halifax. "After the American War of Independence, the first ship to be launched under the reorganized navy, was the "United States", a Frigate, which was launched at Philadelphia, May 10, 1797. The decanter is part of a service presented to the officers by the United States Congress." It was presented to the Presbyterian Church in Halifax about 1840. The bottom of the decanter bears on the inside the presentation inscription, the centre of the engraving showing a full-rigged ship. Encircling the outside is an engraved band bearing the words, "New Presbyterian Church, Halifax." For many years this decanter was part of the communion service at Springhill.⁹

It seems probable that the wine used was fermented, because on August 30, 1886 it was decided to use unfermented wine at Sacrament. In 1909 individual Communion cups were adopted.

In early days, it was a common practice to issue metal communion tokens to communicants. The tokens were usually given out at the Preparatory Service before Communion, and were presented when the communicants came forward to take their places at the Lord's Table, on the Sunday. The purpose of issuing such tokens was to ensure, as far as possible, that only those communicants in good standing in the fellowship of the Church should be admitted to the Lord's Table. The tokens, made ordinarily of lead, came in all shapes: round, square, oblong, and oval. The largest were about the size of a twenty-five cent piece. On one side they sometimes had the name of the church, or the name of the minister, and on the other a text of Scriptures such as, "In Remembrance of Me", or "Let a man examine himself." Occasionally, they were made locally, but "stock tokens" were issued, and tokens of uniform design and workmanship could be in use in many congregations. The Presbyterian *Witness* of Halifax issued "stock tokens" which were in use in many of our congregations in the Maritime Provinces.

Paul R. Freeland notes that the use of the token was recommended by John Calvin in Geneva and that the Council of Geneva in 1560 urged that such tokens be used:

“To prevent the profanation of the table it would be well if each took lead tokens for each of the eligible ones of their household. Strangers giving witness of their faith could also take these, but those not provided with tokens would not be admitted to the table.”

Tokens were used in the Springhill church, and on December 1, 1880, the Clerk of Session (J. L. Peppard) was authorized to get one hundred silver plated tokens at \$3.50 per hundred. The first mention of communion cards is on April 11, 1890. However, tokens were still in use at Communion on October 31, 1890, and it was not until August 18, 1895, that Session authorized the purchase of five hundred cards to be bought for use at Communion, thus ending the use of tokens.

GROWTH

In looking back at the records, we see that Springhill's growth after 1873 was phenomenal; it could be called a boom town. In 1874, R. A. H. Morrow¹⁰ records the population as two hundred, with one church (Methodist), five stores, one hotel, seven sawmills. With the increased production at the mines, the opening of the railroad from Springhill Junction through Springhill to Parrsboro, the population increased so rapidly that by 1886 it was 5,000, and in 1887 there were 1400 employees at the mines.¹¹

The growth of the town was reflected in the development of the Presbyterian Church. The number attending Communion was very large: 265 on May 29, 1887, 222 on February 5, 1888, 208 on June 1, 1890. On January 9, 1888 total number of souls in the congregation was 1406, and number of families was 264.

Maple Grove Church served its growing congregation well during its first years, but all too soon it became "too strait for their congregation", and the need for a larger church and wider scope of activity made a change imperative. As early as 1883 "a committee was appointed to devise means of enlarging the church." Their suggestions were not accepted, and on January 23, 1884, "it was resolved to build a new church to seat 800 persons . . . the new committee appointed: A. E. Fraser, Laban Langille, Wm. Reese, John C. MacDonald, Alex Ferguson."¹²

March 19, 1884 — "Mr. Alex E. Fraser, one of the Committee, stated that the Committee had disposed of the church to the Baptist people for the sum of \$1500.00 with all fixtures, the agreement being that one thousand dollars be paid when taking possession, and notes for the remainder at four and six months." The Baptists were greatly pleased with their purchase and took possession of Maple Grove Church on the last of April, 1884, and found that the Presbyterians had left carpets, bell, and all other appointments. It is said that they "left everything but their Bible."¹³

SECOND BUILDING

The Presbyterians once again were committed to the building of a church, and again land was obtained from Mr. Anderson, this time at a cost of \$250.00. "Mr. Fraser stated that he and Mr. Allen had been to Great Village to see the new church there, and had taken a sketch of the style, which he presented to the meeting and was considered highly satisfactory. It was moved and carried that a Church be built according to the plan presented by Mr. Fraser. After which it was moved and carried that the church be built by day's labour instead of by contract and a suitable foreman be employed."¹⁴

Mr. Fraser's Hall was used for worship until the new church was ready. January 21, 1885—"The basement (of the new church) would be ready to occupy in the course of two weeks. Mr. A. E. Fraser presented a statement of the new church showing the congregation owing him \$1280.14."¹⁵

March 11, 1885—"A special meeting of the congregation took place in the new church this evening . . . Mr. A. E. Fraser gave a financial statement of the new church. At present the total cost of building to date was \$4840.36, with balance on hand of \$172.26 . . . It was moved and seconded that a vote of thanks be tendered the building committee, especially Mr. A. E. Fraser of the financial aid given from time to time to enable the committee to carry on the work. Also, for the use of the Hall which he placed at the disposal of the Congregation for the past six months."¹⁶ Mr. Fraser estimated that \$1300 would complete the church. On January 20, 1886, we find that the total cost was \$7,200.00.

The new Church was named St. Andrew's (March 11, 1885). This site was not far from the old church, but farther down the hill and on MacFarlane Street. Thomas Boss was engaged to get out the big timber required for its construction, and some wonderful pieces of wood went into the building. It was built by Joseph Allen, with A. E. Fraser supervising the work and buying the materials. The church incorporated a number of new ideas in church architecture, and provided for a seating capacity of 650. The entrance was on the lower level, and two spiral stairways, one on the left, and the other on the right, led to the upper level and the sanctuary. The floor plan of this was in the shape of a cross. The high vaulted ceiling produced excellent acoustics, and a huge arch framed the choir loft. The exterior had a belfry just above the entrance; above the belfry soared a tall, graceful steeple surmounted by a gilded acorn. This was visible for miles.

Thirty-seven years after the church was built, while making alterations, workmen found a strange object hidden under the pulpit platform: a great cross about seven feet high. It was built of boards closely nailed together, of great strength and weight, cut in an artistic form ready for gilding. No one knew at first how it came about that a cross of such huge dimensions had lain for so many years under a Presbyterian pulpit, until it was recalled that, at the building of the church, a cross had been built to surmount the steeple. The Session had objected and the cross disappeared. Instead, a great gilded Ornament made up in the same way but in the shape of an acorn was placed at the top of the steeple. Whether the discarded cross was put under the pulpit by accident or design will probably never be known. It may be that the builders, having made it in a spirit of reverence, were scrupulous about destroying it.¹⁷

On March 11, 1885, a bell committee was appointed to look into getting a bell for the church. They procured one from McShane and Company, Baltimore, at a cost of \$240.00; the money was raised by public subscription. It was a huge bell, measuring thirty-seven inches in diameter at the base, and weighing 1140 pounds. The inscription reads: "Henry McShane and Co., Baltimore, Md." on one side, and on the other: "St. Andrew's Presbyterian Church, Spring Hill, Nova Scotia. Rev. J. M. Robertson, pastor, 1885." The minister's name was incorrect. It should have been: "Robinson". On January 20, 1886, a letter was read "from McShane and Co., giving instructions for remedying the mistake." Apparently nothing was done about it, because the mistake still stands. "The new bell of St. Andrew's Church at Springhill was rung for the first time on New Year's Day, 1886."¹⁸ This bell is in use today in the bell tower at St. Andrew's - Wesley United Church, Springhill.

December 23, 1885—"The seats were disposed of by auction. Amount realized about \$750.00. In connection with

the matter of renting the pews, the Trustees suggest that no person shall be entitled to a pew who does not contribute at least fifty cents a month towards the minister's stipend. Also, any pew holder failing to pay the monthly rent of pew shall at the expiration of three months forfeit each pew."¹⁹ This was passed unanimously. It was not until February 13, 1895 that the matter of free seats was first considered, and on February 19, 1908 that it was finally settled: a vote was taken with a large majority in favor, so from then on all seats in the church were free.

"For some time there had been a want of uniformity at prayer in the church, some sitting, some kneeling. After considerable discussion pro and con it was moved and carried that in future the position be sitting bowed forward at public worship."²⁰

January 21, 1885—"the Trustees (were) empowered to sell the manse to the best advantage after securing a suitable residence for the minister until a new one can be built."²¹

Land for the new manse was donated by the Cumberland Railway and Coal Company through Mr. Leckie.

February 8, 1888—Mr. A. E. Fraser reported that "to finish the Manse after the same style as his own residence would cost in the neighbourhood of \$3,000.00. Moved and seconded that the house be built similar to Mr. Fraser's. Moved as an amendment that the Manse not exceed \$2,000.00. Carried."²²

December 11, 1888—Reported that the building was finished but the bill was \$3,054.00. A committee appointed to examine the home reported on January 30, that it "was finished in a workmanship manner."²³

(This is the manse of today. A. E. Fraser's house is still there, too, the one below the manse on MacDougall Street.)

July 17, 1889—A meeting was called for the purpose of raising \$300 to make the manse more "fit to live in." Due to lack of funds, "it was moved and seconded that the matter of a bathroom be not proceeded with now but left to some future time." A committee of collectors was appointed to solicit subscriptions from the congregation for the purpose of furnishing the manse, and that the work be carried on according to the success of the collectors. The following were appointed collectors: Mrs. Christie Fraser, Martha Russell, Lexina Davidson, Maggie Grant, Barbara Carmichael, Sarah McLeod, Carrie Carmichael, Ella Rae, and Mrs. Stewart.²⁴ (It is interesting that these were all women.)

The congregation continued to grow and the church's capacity was taxed to the limit. This was not surprising as the average family consisted of ten persons. One family filled two pews. On January 10, 1887 "a committee was appointed to report at next meeting for increased sitting room in the church; enlargement of the church by a gallery." But on Feb-8, 1888 they reported that "nothing could be done at present." Again, on January 21, 1891 "Trustees (are) to make inquiries of architects as to feasibility and cost of enlargement (of church) in order to provide sufficient seats for all desirous of attending." The results are not recorded, but we see a new plan being considered on February 1, 1893: "The matter of building a hall on Herrett Road was taken up. Forty families were reported to be living in that district belonging to the Presbyterian Church among whom there is a large percentage of adults and children who cannot get to church. The Session and Trustees jointly recommended that a church be built there." Instead of building, they decided to rent. March 13, 1893: "The Trustees were empowered to negotiate with the Orangemen to engage a part of the hall they propose building on the Herrett Road." They rented the hall for a Sabbath School, "rent to be paid out of church funds to the trustees of the Orange Hall amounting to \$2.50 per month."²⁵

HERRETT ROAD SABBATH SCHOOL

The Sabbath School on the Herrett Road proved to be a great success, and continued as part of St. Andrew's Sunday School for more than forty years. The records list the \$30.00 rent paid to the Orangemen annually, and show encouraging reports of this phase of Presbyterian work in Springhill. In the Sabbath School Minutes of May 7, 1895: "There was considerable discussion as to the position The Herrett Road School occupied in regards to the Church and to the Church Sabbath School. Fully agreed upon that our schools are one, with one general fund, out of which all expenses are to be paid."²⁶ June 4, 1895: "The Herrett Road Sabbath School is prospering with an attendance of forty to fifty, and on the whole everything is very encouraging." In 1895, the need for an organ was discussed at several meetings, "Mr. McSavaney, Mr. Rennie and Mr. Wilson were of the opinion that a good leader was better than an organ." However, an organ was to be hired for three months. December 3, 1895 "a report on the Thanksgiving meeting on the Herrett Road was given by Mr. Lanner and Mr. Fletcher. Also, discussion regarding a library for the Bible Class on the Herrett Road." On June 19, 1899 Mr. Lanner, the Superintendent of the Herrett Road Sabbath School resigned, and the Session presented him with a Bible for his faithful service. The Herrett Road Sabbath School continued to thrive, and the Annual Report of 1916 shows a total enrolment of 86, average attendance of 45. This report was given by the Secretary, C. M. Tabor.²⁷

SUNDAY SCHOOL

The Sunday School has always been a most important part of Presbyterian Church life. In Springhill, it was organized and getting underway as soon as the Church was conceived. The first record, September 11, 1874, reports a meeting of the Sabbath School Trustees and Teachers at the house of John Murray. A set of rules and regulations was

drawn up for the guidance of teachers and scholars. The school was to meet every Sabbath from two to three o'clock, all teachers to be of good moral character and to teach according to the scheme. A Treasurer was to keep in trust all monies belonging to the school, and to pay all bills signed by the Superintendent. The Superintendent's duties were "to open the school by singing and praying, also to fill up vacancies of teachers and superintendents; to grade the school and have the scholars of each class as near alike as possible and examine each new scholar and grade accordingly." There was a Secretary and Librarian, the latter to have charge of all books belonging to the School. The music books were not to leave the School. Fraser Brothers were requested to make a bookcase for the school to be ready by the 20th. John Murray was appointed Secretary and Librarian.⁸²

The Sabbath School continued to grow, and in 1895 the total enrolment was 502, average attendance 337, number of officers and teachers was 45. In 1899, St. Andrew's was the largest Sunday School in the Maritime Provinces. There were three Superintendents, and more than forty teachers, who, with their pupils, occupied the Church basement and the Orange Hall on the Herrett Road. Reference is found of their annual picnics, and Christmas and New Year's parties. December 3, 1895 "the usual holiday treat to be given on New Year's afternoon at three o'clock. Mr. Lanner, Mr. Fletcher, Mr. Cunningham, to look after the treat. Miss Grant, Miss Oulton, Miss Fail, Miss Fraser, Mr. Lanner to have charge of program."²⁹

June 4, 1895—Mr. Rennie, Mr. Harvey, Mr. McSavaney were appointed to make plans for the annual Pic-Nic. On June 8 they reported "that all the schools had decided to join together and Mr. Cowans (Mine Superintendent) had promised train accommodation for all the scholars and teachers, all others to pay excursion rates. The dinner is to be eaten in groups. The teachers see that everybody gets some food. Mr.

Wm. Murray, to look after the baskets, Mrs. S. MacDonald, sugar and tea, Mr. Cunningham and other teachers present a committee to keep order."³⁰

The generosity of the Coal Company in providing free transportation to the picnics on many occasions must have been greatly appreciated. These grand celebrations brought together the children of all the denominations in town: Methodist, Baptist, Anglican, Roman Catholic, as well as Presbyterian. Two of the groups, including the Presbyterians, stopped at Lakelands, but the train went on to Parrsboro with the others. Although two or three passenger cars took care of the adults, the children enjoyed the exciting journey seated on plank seats in box cars.³¹

Here is the Secretary's account of plans for the picnic in 1894: "That the Sabbath School picnic be on Saturday, June 16. Committees: Sports—Mr. Jas. Wilson, Mr. H. H. Cameron (chairman), Miss Fraser, Miss Peppard. Conveyancing—Mr. Cunningham (commander-in-chief), Mr. John Fletcher (chairman), Miss Oulton, Miss Fail, Mr. Wm. Murray. Fires and Water—John Rennie, (chairman), Henry Cunningham, James McSavaney, Malcolm B. McMillan. Refreshments—Mrs. Ross, Mrs. McPherson, Mrs. Russell, Mrs. Hyde. It is not stated where this picnic took place, whether it was "a home" (1896), at the Syndicate (1899), or at Lakelands (1895 and 1897). In 1901, George Horton was thanked for the use of his team of horses for carrying children to the picnic. Their picnics must have been fun!

Scholars were encouraged to study, and on September 1, 1896, at an examination on the shorter Catechism, the prize was won by Jemima Rennie.³²

THE SESSION

The Kirk Session was composed of the Elders (elected and ordained), and the Moderator, usually the minister of the Church. The duties of the Session were to examine new members, to supervise the hours and mode of worship and the administration of the sacraments, to promote the "Schemes of the Church", and to deal with cases of discipline brought to their attention. The zeal of the elders in carrying out their duties is noteworthy, particularly as regards discipline. "It shall be the duty of the Session to have the oversight of members with power to exercise discipline." The elders informed on erring Church members, and Session meetings were often courts of discipline where such members were brought in and tried for such sins as: loose habits, blasphemy, profanity, neglect of ordinances, intemperance, immorality, or other "improper conduct". Dancing was improper, as we see on April 16, 1894: that "we seek the guidance of Presbytery concerning dancing in Church members' houses." If the Session found a member guilty of an offence, "his walk inconsistent with his Christian profession", he might be suspended or excommunicated.³³

If their attitude to Church discipline was less lenient than ours, it is only fair to note that they exercised forbearance along with strictness. Frequently, they had the satisfaction of restoring repentant offenders to the fellowship of the Church.

With regard to infant baptism, at first it was given only to the children of members in good standing. They found it difficult to maintain this position, and much discussion on this topic took place at Session meetings. However, the problem seemed to be settled on November 28, 1880: "All parties applying for infant baptism shall appear in person before the Session and answer such questions as put. That those not members of the Church shall be under the discipline of

the Church, the same as full members of the Church." This resolution was to be read from the pulpit by Rev. C. G. Glass. On October 16, 1878, "it was resolved that the Ordinance of Baptism be administered only in the Church except in cases where it is impossible for parents through sickness or other causes to attend." This resolution, too, was not enforced: "February 15, 1881, at his residence, Dougal Cameron's child received baptism." "February 23, 1881, William Wilson's child was baptized by Rev. C. G. Glass at his residence."³⁴ Also, the writer was baptized by Rev. Colin McRae at home.

On December 16, 1895, the Session members were engaged in discussing "the spiritual affairs of the congregation in general, and the best methods of dealing with certain parties, and also some of the evils that are in our midst that are hindering the progress of Christ's Kingdom here on earth." One of the worst of these evils in their opinion was the evil of intoxicating liquor. Many of the cases brought before the court of Session involved this. The Session felt so strongly that they took the following resolution to the congregation on November 23, 1893: in part "Because Mrs. M. has been in the liquor traffic for years, a business which the law of God and the law of Man has stamped against the best interests of Humanity, the interest which we as a Church seek to promote, be it resolved that this Session request the Trustees to return to Mrs. M. the one hundred dollars that she has donated to St. Andrew's Church." The resolution was passed unanimously by the congregation and the money was returned. Also, to publicize the Church's stand on this topic, the Secretary was instructed to publish an account of the proceedings in the local newspaper.³⁵

The local elders were also "Overseers of the Poor". Apparently, no person in need who applied to them for help was turned away: "\$5.00 for paying rent for Mrs. W., her husband being in hospital", "\$5.00 to Mrs. W. she having a

daughter very ill in Boston." "\$10.00 to Mrs. A. to enable her to consult an eye doctor about the eyes of her two children." "Mrs. M. and Mrs. F. to be presented each with \$3.00 for a Christmas dinner." "A barrel of flour to be sent to Mr. W. who has been laid off work for nearly a year." The money for these destitute cases came from the Session Fund, which included the offerings taken at Communion.³⁶

Elders elected and ordained on November 29, 1875, were John Kingnon and Robert Drummond.

Elders elected in 1887: Roderick McKenzie, James Conn, John Adams, John Murray.

Elders elected in 1890: John E. Simpson, James Dunn, Daniel McLeod, Charles Renney, George Watt.

A. E. FRASER

Mr. Alexander E. Fraser was one of the outstanding members of St. Andrew's in early days. He was active in many kinds of church work as is evident on almost every entry in the Church Records, beginning with November, 1875, when he was received into the church by certificate. Not only was he in charge of planning and construction of Maple Grove Church and Manse, and of St. Andrew's Church and Manse, but he advanced money to hasten the building, and gave the church the use of his Hall when needed.³⁷

Mr. Fraser was also prominent in the life of the growing town. He was born in Pictou County of Scottish ancestry and had come to Springhill when the mines were first opened. He had a successful business career, always taking a deep interest in the progress of Springhill. Previous to incorporation of the town, Mr. Fraser represented the district of Springhill in the County Council. In 1885, he was appointed a Justice of the Peace. When the town was incorporated, A. E. Fraser

was appointed first magistrate, the Mayor, by acclamation, May 2, 1889. He was returned for a second term without opposition.³⁸

Today we revere his memory in Springhill and in St. Andrew's-Wesley Church.

REV. MR. D. WRIGHT

Rev. Millen Robinson was followed by Rev. David Wright. Mr. Wright had studied for five years at Glasgow University, Glasgow, Scotland, and for three years at the Presbyterian College, Halifax. He was ordained at Springhill on June 10, 1889. On April 7, 1900, the Century Fund Contribution List in the Sabbath School Secretary's book lists his family as Rona, Catherine, Margaret, Herbert, Colin McLeod, and Baby Wright. Mr. Wright ministered to the church until 1907 and was beloved by all. When he died in 1929 he was buried in Hillside Cemetery, Springhill.

Mr. Wright was destined to play an heroic part in the great explosion of 1891 when the mine claimed 125 lives. He was on his way to River John that morning and had reached Springhill Junction when a special train was sent down for the officials, who were on their way to a meeting in Maccan. Mr. Wright returned to Springhill and entered the mine with the officials.

That evening, Manager Conway ordered all men out of the mine until the after-damp had cleared, but Mr. Wright remained at the pithead all night, and at four a.m. went down into the mine in search of the dead or injured. He retired for a short time but entered the mine again at noon. The rescuers worked all day at their grim task.³⁹ In addition, Mr. Wright had homes to visit, bereaved to comfort, and funerals to conduct. Forty members of St. Andrew's Church lost their lives in that disaster. Included in that number was the Secretary, Henry Swift.

HENRY SWIFT

Another of the names to be remembered in the history of St. Andrew's is Henry Swift. He was an Englishman, born in Lancashire in 1850. When twelve years old, he went to work in the mines of Ramford Coal Company who operated several collieries in Lancashire. He emigrated to United States at nineteen, worked in Pennsylvania and Maryland, and from there came to Nova Scotia, where he worked in the Albion Mines (Pictou County) until 1874. Then he moved to Springhill and worked his way up to Underground Manager, 1890. He took a deep interest in the welfare of the men over whom he was placed overseer. He was concerned about their spiritual life, and it has been said that he was not averse to using his cane on any workman he heard using profanity. Although he had been brought up a High Churchman of the Anglican Church, after his marriage in Pictou he became a staunch Presbyterian like his wife.

In Springhill, Mr. Swift was an active member of St. Andrew's. He was first appointed Secretary of the Congregational Meeting in 1884, and was re-appointed each year, his last entry in the Secretary's book being January 22, 1890. Illness prevented his attending the meeting on January 21, 1891, but notice of his re-election is in the Minutes. On February 21, 1891, he was killed while on duty in the mines as Underground Manager at the time of the great explosion.

The funeral of Mr. Swift, the last of many held that sad week, was a memorable one. A brief service at his home led by his pastor, Rev. David Wright, assisted by Rev. J. Millen Robinson, former pastor (in 1891 pastor of Moncton Presbyterian Church). The procession to the cemetery was headed by the Cumberland Cornet Band—a great cortege three-quarters of a mile long, the route lined with crowds who wept in tribute to the passing of a beloved citizen and friend. At the grave, the service was conducted by Rev. J. M. Robinson, Rev. S. Gibbons and Rev. David Wright.⁴⁰

Mr. Swift was survived by a wife and five children. The youngest, Lancelot Swift, was too young to know his father, but he was brought up in the Presbyterian faith and followed in his father's footsteps, serving St. Andrew's. Today in 1976, Lancelot Swift continues as a faithful member of St. Andrew's-Wesley United Church.

MUSIC

A treasured custom in the Presbyterian tradition was the singing and reading of the Psalms. In Maple Grove Church, the choir sang unaccompanied from the balcony at the back of the church. In St. Andrew's, the choir loft was situated behind the pulpit, and it was not until 1885 that "a discussion arose on the propriety of having instrumental music in the regular preaching services. After some discussion, the court agreed not to take the responsibility of introducing instrumental music but would call a congregational meeting as soon as convenient." There is no record of such a meeting, but on January 10, 1887, the session was "to procure and present the precentor with a pitch pipe." This was probably⁴¹ Mr. Lorimer, who, when he retired as precentor on March 19, 1888, was presented with an easy chair (not costing less than \$10.00).

On October 21, 1889, the session received a request from the choir asking for the purchase of an organ to aid in the singing service. On October 30, 1889 a congregational meeting was called to learn the minds of the people as to the necessity of an organ. There was a great deal of discussion on this, many expressing the opinion that the church could not afford it. However, an organ was ordered on trial from a Montreal firm. When it arrived, it was considered inadequate for the church and a larger one was considered. In the end, the first organ was kept, paid for and presented as a gift to the church by J. R. Cowans, General Manager of the Mines. On March 3, 1884, the Session adopted "the Hymnal of our Church in connection with Psalms and paraphrases."⁴²

On September 13, 1897, they approved the adoption "of the Presbyterian Book of Praise and that it come in use in our church on the first of November".⁴³

On October 16, 1899, a discussion was held regarding "the Band coming on the Sabbath Day with the volunteers and at the close of the Sabbath School Convention . . . Under no circumstances will the Band of Springhill be allowed to play in the church."⁴⁴

The choir leader in 1899 was William Lorimer and the organist was Miss Clara MacDougall.

At the congregational meeting in 1922, it was intimated that the Young Ladies Guild contemplated the purchase of an organ for Church purposes. A committee was appointed from the choir and the Trustees to assist them in this project. In 1923 they decided to purchase a Cassavant Pipe Organ at a cost of \$5,335. the expense of which was met by subscription from the congregation. This organ completely re-built is presently in use in St. Andrew's-Wesley United Church.

IN LIGHTER VEIN

St. Andrew's had the distinction of being the only church in Springhill that has been bombarded with cannon. It happened during a charivari one night in 1886. Young people, then, as now, enjoyed their fun, and would go to great lengths to make the most of it. A young couple who lived next door to the church had just been married, and a group of young fellows decided to join the serenade with a real bang. W. F. Robertson, an engineer at the mines, managed to have a cannon brought up from Parrsboro. He and his friends, W. H. Murray, D. Murray, Sandy Dick and W. Dick set it up behind the church, filled it with gunpowder, and lit it. The resultant Boom! was all that could be desired, but the discharge was so powerful that the cannon itself shot into the air and disappeared. In the dark the boys could not find it

anywhere. Next day they came searching in daylight, and Robertson discovered a big hole in the roof of the church. Inside, he found the cannon lying in his own pew. Since the damage to the new church was considerable, there was a great to-do about it. The boys responsible were required to pay for the damages at 25 cents per week each. Those who worked at the mines were docked 25 cents a week until the repairs were paid for. In 1886 this was a goodly sum but the charivari was well worth it.⁴⁵

SOME YOUTH ORGANIZATIONS

One of the youth organizations in the early St. Andrew's Church was the "Boys' Brigade". This was founded in Glasgow by Sir W. A. Smith in 1883 to develop Christian manliness by the use of semi-military discipline and order, gymnastics, summer camp, religious services and classes. The object of the Boys' Brigade was "The advancement of Christ's Kingdom among Boys and the promotion of Obedience, Reverence, Discipline, Self-Respect, and all that tends towards a true Christian manliness." The group in Springhill apparently flourished under the leadership of Rev. Mr. Wright. The Presbyterian Witness, May 21, 1892, says that Mr. Wright spoke on the movement in New Glasgow. The Springhill boys were then equipped with uniforms and brigade rifles imported from Scotland, and they drilled in the Park field. James Elliott and Al Gullins were two of the members at this time. In 1891, a Saint John Company of the Brigade donated \$50.00 in memory of the four members of the Springhill Boys' Brigade who were killed in the mine explosion: Murdock Ross age 16, Philip Ross age 14, David McVey age 16, and James McVey age 14. One of the survivors, Dannie Robertson, was also a member. Some old St. Andrew's boys in the Church today recall playing with the rifles and wearing the little caps of the Brigade. The movement flourished until the First World War when leadership was taken and many units disappeared.

Another youth group was Christian Endeavour, a prayer meeting with a program of singing, Bible study and prayer. It did not include recreation. One former member tells of how she was required to attend Christian Endeavour on Friday nights before she was permitted to go skating at the rink. Another recalls that Christian Endeavour was like regular Wednesday night adult prayer meetings. In 1899, Simon MacDonald was president of Christian Endeavour and Miss MacKay was secretary. Among the reports adopted at the Congregational Meeting in 1906 was the report by the Secretary-Treasurer of Young Peoples' Society of Christian Endeavour, Miss Jane Elliott:

No. of active members during 1905-38

No. of members in Junior Endeavour-20

Annual contribution to Northwest Mission - \$50.00

The Young Ladies' Guild was active. On October 24, 1906, "Thanks of the Congregation (is given) to the Young Ladies' Guild (who have been in existence as an organization for only a short time) for their efforts in the way of looking after the interior of the church—carpeting and upholstering the pulpit and steps, chairs, etc."⁴⁶

LONG SERVICE

The list of Presbyterian ministers is very short, due to the fact that it was the custom for them to remain for very lengthy pastorates. Rev. C. Gordon Glass, the first settled minister, came in 1878, and held his farewell sermon on June 22, 1882. Rev. J. Millen Robinson was called in 1883, and remained for six years. These were comparatively short pastorates, but Rev. David Wright, who came in 1889 stayed until 1907, eighteen years; Rev. Colin McRae was the next minister, and when he resigned in 1927 he had completed a term of twenty years. He was followed by Rev. J. R. Millar (1927-1941) whose ministry lasted for fourteen years. (To

complete the list up to the time of Amalgamation in 1964, there were Rev. G. M. MacLean, Rev. J. C. Leadbetter, Rev. D. B. Tupper, and Rev. J. Touchie.)

Not only the ministers have a record for long service—many members spent years working for their Church. In 1917, tribute was paid to two elders, George C. Cunningham and Charles F. McLaughlin, who had died that year after a long period of service. Two other worthy members were accorded glowing tributes as memorials after their deaths, but, much more important, they also received recognition while they were alive and still able to appreciate it. In 1920, Mr. Colin McLeod was presented with a suitably inscribed Book of Praise as an assurance of good will and appreciation of the Sunday School Staff; he had been Sunday School Treasurer for thirty-four years. He continued to hold this office for twenty years more. Also, in 1923, the long and faithful service of Alexander H. MacLeod was recognized. He had been the Treasurer of the Church for some forty years, and was presented with a Bible as an expression of appreciation of the Session. (He died in 1924.)

SALARIES

The salary of the minister was very low by today's standards. For example, in 1883, Mr. Robinson was called at a salary of \$700 per annum. In 1892, Mr. Wright's salary was \$1100. Mr. McRae accepted his call for \$1200, which was increased to \$1400 in 1917. However, the ministers at Springhill enjoyed fringe benefits. They had no fuel bill. For many years, the Coal Company supplied all the town churches and ministers with all their necessary coal free. It is said that one minister abused this privilege, so the Company withdrew its generous offer. However, even when they paid for coal, their price was less than that charged to other customers. The first record of payment for coal was seventy-five cents for a load in 1907. The Coal Company also provided the clergymen with free travel on their railroad.

Other wages noted: In June, 1889 Rev. D. McGregor was paid \$20.00 for his service as interim pastor. He was there for five months. On June 6, 1892, the clerk was to pay \$1.00 for horse hire to Mapleton. On February 27, 1899, the Session clerk received twenty-five cents for expenses to the Junction. In the early 1900's, Mr. James Price was janitor of the church. His wages were \$16.00 a month, out of which he paid \$1.00 a month to his grandson for helping him.

LOCAL CO-OPERATION

The records show many instances of the co-operation of the Presbyterians with other churches in the area. As early as 1874, Rev. J. F. Campbell assisted at the cornerstone-laying of the Methodist Church at Springhill. On the last Sunday of April, 1884, the Baptists held special services at the opening of their Church. Rev. J. M. Robinson was present and took part in both services. In 1888, Rev. Mr. Nicholson of the Methodist Church was thanked for his help in the Presbyterian pulpit during the three months' absence of Mr. Robinson. On January 22, 1881, the sermon of the Communion service was preached by Rev. Mr. Craig of the Methodist Church. On December 4, 1901, Rev. D. Wright braved a storm to go to the Baptist Church to help welcome their new pastor, Rev. H. G. Estabrook.

About 1886 a combined effort was made by the Baptist, Methodist, and Presbyterian Churches to have Evangelist William Meikle come to conduct meetings at Springhill following his engagement at Amherst. Much was made of his tent that held 1500 people, and of the evangelist's striking results. There is no reason to believe, however, that Brother Meikle came at this time. It was not until 1893 that he stirred too near-white heat the religious fervor of the whole town. He was a powerful speaker, of the Elijah and John the Baptist type and his revival caused a spiritual upheaval that bore much fruit. The special services arranged by the three

churches led to a large number of public professions and a general religious awakening. "The Churches are being greatly revived, backsliders are returning, and souls are being saved every day."

Another series of revival meetings that are noteworthy were those conducted by Rev. J. W. Bancroft of the Baptist Church and Rev. D. Wright of the Presbyterian and led by the evangelist Rev. Herbert L. Gale. In 1897 a great spiritual uplift resulted from the efforts of this evangelist. His visit was a united endeavour sponsored by the Presbyterians and Baptists, and was a decided success. It was harmonious and spiritually fruitful, and "the Lord added to the Church daily such as should be saved." Pastors Wright and Bancroft were not only neighbours but also very warm friends. They often exchanged ideas and helped one another with information and advice. The fine friendship extended through the years and after both had taken up work elsewhere.⁴⁷

In addition to the work done in the town, services were held and mission work conducted at Springhill Junction, Leamington and Claremont at which the minister, Rev. D. Wright was assisted by the Elders and the members of the Guild. In 1889 this was the Young Men's Guild of which Mr. Wright was the President, Murdock Ross, Vice-President, John MacDonald, Secretary, and Hugh Elliott, Treasurer.

On November 18, 1895, "The Moderator gave a report from Presbytery in reference to Westchester, Greenville, and Wentworth being formed into a congregation and supplying it with services during the winter months."⁴⁸ Whatever action was taken was not recorded.

On February 7, 1906, the congregation donated \$300 to help build a Church at Springhill Junction.

CONCLUSION

In 1925, all of the Methodist, Congregational, and Presbyterian Churches in Canada voted on the question of uniting together as one church body. When the vote was taken at St. Andrew's, the result showed one hundred eighty-three for union and eighty-eight against. Since the majority were in favour, St. Andrew's joined the United Church as St. Andrew's United Church of Canada. However, the Church was divided, as those who did not concur with union left St. Andrew's and formed a new congregation of their own. In 1928, these continuing Presbyterians built a Church on Junction Road, a Church they named St. David's, in honor of Rev. David Wright. Today, this Church carries on the ministry of the Gospel in the Presbyterian tradition. As for St. Andrew's, it continued to serve the people of Springhill in the years following 1925. During this period, there were two United Churches in the town, Wesley United and St. Andrew's United. In 1963, due to closing of the mines, declining population, and changing economic conditions, these two Churches saw the need for further union in order to strengthen God's work in the town. So, on January 1, 1964 Wesley United Church and St. Andrew's United Church amalgamated and formed one Church, named St. Andrew's-Wesley United Church, with one church home, the former Wesley Church on Main Street. In 1976, after more than one hundred years, the spirit of John Knox and the significance of the burning bush live on in Springhill in St. David's Presbyterian Church and in St. Andrew's-Wesley United Church.

FOOTNOTES

- 1, 2, 3, 4 Church Records
- 5 J. D. Davison
- 6 J. Davison
- 7, 8 Church Records
- 9 B. I. Scott "A Hilltop in Cumberland"
- 10 R. A. H. Morrow "The Springhill Diaster, 1891"
- 11 B. I. Scott
- 12, 13 Church Records
- 14, 15, 16 Church Records
- 17 B. I. Scott
- 18, 19, 20 Church Records
- 21, 22, 23, 24 Church Records
- 25 Church Records
- 26 Church Records
- 27 Sabbath School Book
- 28, 29, 30 Sabbath School Book
- 31 J. D. Davison
- 32 S. S. Records
- 33 Church Records
- 34, 35 Church Records
- 36, 37 Church Records
- 38, 39 R. A. H. Morrow
- 40 R. A. H. Morrow
- 41 Church Records
- 42, 43, 44 Church Records
- 45 J. Heffernan
- 46 Church Records
- 47 J. D. Davison
- 48 Church Records

The Nova Scotia Apple Industry - Part 1

KEITH A. HATCHARD

1851-1881

The period 1851-1881 can be described as the heyday of Maritime prosperity. It was also a transitional period in which there were important developments in the field of transportation and also Confederation with Canada. In Nova Scotia, fishing, shipbuilding and mining were of primary importance and all three industries had benefitted under the Reciprocity Treaty with the United States (1854-1866). Under this treaty both countries agreed that 'a large number of goods including all the products of the farm, forest, mine and sea, that is, the so-called natural products, could be sent by either country to the other duty free.'¹ Thus, the American market was thrown open to Maritimes fish, lumber and coal.

This trade was heightened by the American Civil War (1863-1866) as a result of the preoccupation of the American shipping industry with matters of war. This left a large volume of business to Maritime ships and 'a number of fortunes were made running the blockade which the Northern States threw around the South.'² The extent to which the Maritimes benefitted can be gauged from the following figures:- '(1) The American Merchant Marine dropped from

2,496,894 tons in 1861 to 1,387,566 tons in 1866. (2) The American Fishing Fleet dropped from 204,197 tons in 1862 to 98,231 tons in 1866.³

It has often been stated that Confederation initiated a decline in the prosperity of the Maritimes from which it has never recovered. It must be remembered, however, that a large number of the factors precipitating the Maritimes decline had little or nothing to do with Confederation. One of these was the general worldwide depression of the 1880s.

Prior to Confederation, agricultural activity in the Maritimes was carried out in a localised manner. The produce was directed towards the domestic market, with the Annapolis Valley area supplying the massive fortress at Louisbourg with its produce. Subsequent to Confederation, the agriculture industry in the Maritimes entered a phase of rapid expansion in an attempt to meet the challenge of the newly opened markets in the West. But 'the railways enabled farm products to be brought in from the lower coast regions in Ontario and the West. In the face of this competition many grain and livestock farms were abandoned.'⁴

It was during this period that many Nova Scotia agriculturists turned to specialised products such as potatoes, fox-farming and apples.

Apple trees were planted by the earliest French settlers at Port Royal in the early seventeenth century and the apple has played a major role in the economy of the Annapolis Valley ever since. It was only after Confederation, however, that a serious attempt was made towards the development of the apple as an export industry. The Nova Scotia apple was immediately well received in the United Kingdom 'because of its resemblance in flavour and appearance to the English apple.'⁵ This factor coupled with Imperial Preference and the fast transportation provided by the new iron steamships produced a rapid expansion in the apple export industry.

1881-1931

The period after 1880 featured a steady expansion in apple export industry and mostly to the United Kingdom market. The following figures from the *Report of the Apple Marketing Enquiry Committee, Halifax 1927*, Page 7 will illustrate this expansionary trend:-

EXPORT OF APPLES FROM NOVA SCOTIA

<u>Annual Averages</u>	
Years	Barrels
1880 - 1885	30,320
1886 - 1890	83,356
1891 - 1895	118,552
1896 - 1900	261,879
1901 - 1905	337,225
1906 - 1910	496,655
1911 - 1915	786,633
1916 - 1920	932,957
1921 - 1926	1,286,172

Table 1

Some of the factors that assisted this rapid expansion were as follows:-

(1) The trees were young and the control of disease and pests was not difficult.

(2) The costs of production were low and the apples were loaded on to ships at Port Williams, in the heart of the apple growing area for shipment to the United Kingdom.

(3) The ready acceptance of the Nova Scotia apple in the United Kingdom market.

1931 - 1961

The period of expansion into the early twentieth century was followed by a long period of set-backs and challenges to the Nova Scotia apple industry. The main features of this period were:-

(1) The physical expansion of the orchards until they covered almost the whole of the Annapolis Valley area.

(2) The opening of the Panama Canal, giving the British Columbia producers access to the United Kingdom market along with the U.S. West Coast producers.

(3) An increase in the number of U.S. apples supplied to the U.K. market along with the introduction of a very competitive Australian product.

With the assistance of Imperial Preference the Nova Scotia apple industry withstood these challenges by:-

(1) Shifting the emphasis in the industry from fresh-fruit marketing to the marketing of processed products.

(2) Controlling pests to increase the yield per tree.

(3) Replacing the older trees with new 'high yield' plantings.

This period of readjustment is probably best reflected in the following statistics for apple tree numbers:-

APPLE TREE NUMBERS, PRODUCTION AND YIELDS IN NOVA SCOTIA AND NEW BRUNSWICK, 1931-1961.

Year	Number of Trees	Production	Yield Per Tree	Farm Price Per Bushel
1931	2,606,000	4,654,000 Bu.	1.8 Bu.	\$0.67
1941	2,295,000	3,645,000 Bu.	1.6 Bu.	\$0.79
1951	1,062,000	1,899,000 Bu.	1.8 Bu.	\$0.88
1961	702,000	3,676,000 Bu.	5.2 Bu.	\$0.97

Table 2⁶

The Situation Since 1961

The downward trend in the number of trees shown in Table 2 continued until 1964 when there was a slight increase in new plantings over tree removals.

After the lengthy post-war period of decline, the Nova Scotia apple growing industry has reorganized itself and, allowing for seasonal fluctuations, the 1960s reflected the benefits of this reorganisation. The main features of this period were:-

- (1) More aggressive marketing policies.
- (2) Improvement in the efficiency of processing operations (such as the Scotian Gold organisation at Coldbrook)
- (3) A reduction in the number of growers and better agreement amongst planters on the amount and types of new plantings.
- (4) A higher degree of efficiency in the control of pests, more efficient use of labour, and higher yield per tree.

The following figure published by the *Nova Scotia Statistical Review* show the farm cash receipts from fruit operations during the years 1961 to 1969. The proceeds from apple production constitute approximately eighty per cent of the total figures and reflect the steady progress that has been made.

Farm Cash Receipts Nova Scotia, 1961 - 1969

<u>Fruits</u>	
Year	Receipts
1961	\$4,098,000
1962	\$3,688,000
1963	\$4,012,000
1964	\$3,909,000
1965	\$5,320,000
1966	\$5,074,000
1967	\$5,141,000
1968	\$4,107,000
1969	\$5,595,000

Table 3⁷

Processing now accounts for about two-thirds of the Nova Scotia Apple Market. This is in line with the trend for the whole of the Canadian apple growing industry which now diverts almost one half of its production to processing. Nova Scotia still has some ways to go in converting from the old culinary type of product to those types most suitable for processing. This diversification in the industry is reflected in the following table:-

DISPOSITION OF APPLE PRODUCTION IN
NOVA SCOTIA 1949-1971

(Apple Distribution in thousand of bushels)

Year	Production	Export	Processed	Fresh Sales
1970	2800	136	1858	806
1969	3050	240	2034	776
1968	2790	197	2047	546
1967	3500	283	2561	656
1966	2962	257	2095	610
1965	3100	328	2232	540
1964	2430	259	1669	502
1963	3180	361	2265	547
1962	2461	390	1667	404
1961	3151	638	1921	592
1960	2243	335	1326	582
1959	2260	470	1352	438
1958	1455	171	873	411
1957	2918	935	1537	446
1956	2206	220	1506	480
1955	3250	471	1573	1206
1954	2157	80	1505	572
1953	1087	113	567	410
1952	1626	157	704	765
1951	1539	203	971	365
1950	2250	87	1429	734
1949	3742	1583	1303	856

Table 4^s

Although recent plantings show increased emphasis on processing varieties, apple production in Nova Scotia is likely to decline over the next few years. The factors leading to this conclusion are as follows:-

(1) The number of 'old' trees that still support the industry.

(2) The failure to reach total agreement on the varieties most suited to future market demands.

(3) The fact that an apple-tree represents a high-cost, long-term investment to the farmer contemplating a new planting.

(4) The increasingly high cost of labour.

Continuing research is being made towards the development of a good 'dual-purpose' apple suitable for both fresh-fruit marketing and the processing trade. The time interval between planting and fruit bearing age has been reduced with improved management and technology. These are encouraging signs but the industry has to support itself through this transitional period and it will be necessary for the various levels of Government to provide the necessary financial support in order that this historic industry may continue to survive through a difficult phase in its history.

The Nova Scotia Apple has played an important role in the development of the Province. Since Confederation it has met the challenge of tariff changes and shifting demand patterns. It has survived as an international industry through the hundred years since Confederation, and with increasing efficiency should be able to successfully deal with the challenges of the future.

1. Canadian Economic Development by A. W. Currie. Toronto, 1963, P. 95
2. Ibid. Page 61.
3. **The Economic History of the Maritime Provinces**, by S. A. Saunders, Ottawa, 1939, Page 8
4. **Canadian Economic Development** by A. W. Currie, Toronto, 1963, Page 123.
5. **The Economic History of the Maritime Provinces**, S. A. Saunders, Ottawa, 1939. Page 37
6. **The Census of Canada: Agriculture 1961**. Volume V, Part 1, Table No. 5.
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The Forgotten Christians of Cornwallis Township

E. L. EATON

The recently terminated discussions on union between the Anglicans and the United Church largely overshadowed any mention of the third denomination in the proposed merger, the Christian Church (Disciples of Christ) of Canada, a numerically small body, but with active congregations in every province of Canada except Newfoundland and Quebec.

Known variously as Disciples, Christians, Christian Baptists or Campbellites, the denomination has been essentially fundamentalist in teaching, with strong emphasis on the independence of the individual congregation, and usually featuring a weekly communion service. Lacking the cohesion of the more tightly organized churches, over the years it has waged an unequal and often losing battle for the minds and pocket books of men. Little wonder there were problems in Cornwallis Township. The Baptists, from a meagre start in 1807, by 1870 had established five active churches; the Anglicans were firmly entrenched as the established church in the province and as custodians of the school lands; and there were Presbyterian, Catholic and Methodist churches. Most of these had access to mission funds in some central body if it looked like a good investment, and all were intent on promot-

ing their own sectarian interests. In spite of this seemingly impenetrable wall of faith, or perhaps because of it, five Christian churches were established in Cornwallis. Four of these have disappeared, leaving scarcely a trace, except in the vague memories of a few older people. The fifth and last building has been used for apple and potato storage for forty years and had ceased to function as a place of worship twenty years before that. Nevertheless, for nearly a century these churches played an important, and at times an exceedingly active, part in the religious life of the area. In doing so, their story is not without a strong element of human interest.

It has been an elusive task to prepare a coherent record where none seems to have existed. Whatever titles may have existed to the church properties, three of the five seem to have been extinguished when the buildings were no longer used for that particular purpose. When approached, a surprising number of older persons have simply said they never heard of such a church. The library of Acadia University, always helpful, has singularly little on the subject, and the head office of the church in Toronto has been eloquently silent. An immediate and helpful reply came from Miss Mary MacDougall, Clerk of the Church of Christ at West Gore, Hants County, who quoted from a published history of the church and offered access to it at her home. Incidentally a college for the church was incorporated at West Gore under a provincial act in 1914. World War I intervened and it never functioned. From Charlottetown, the librarian of "The Maritime Christian College" in that city, E. Leslie Jones, has kindly allowed the present writer to borrow a copy of this history.

The book, "History of the Disciples of Christ in Canada Since 1830", by Reuben Butchart, was published in 1939. In 476 pages of text, brightened with many photographs of churches and church leaders, resource material gathered over many years has been supplemented with less formal information received from persons in the localities concerned. All of

this was to be deposited in the Library of Victoria College, Toronto. The author, a resident of Toronto, was editor and manager of the church paper, "The Canadian Disciple", from 1923 to 1930. His use of the place names of Canning, Cornwallis and Port Williams, indicated some confusion over local geography, not clarified when he adds that Cornwallis became a naval base during the second World War. He seems more familiar with his native province. Nevertheless, he has gathered names, dates and personal reviews from no less than eighteen preaching centres outside of Cornwallis, no small accomplishment. He is less than objective in his description of an abortive attempt to gain a foothold in Pictou town around the turn of the century. He calls it a place that "a cause of Christ has failed." Some might think otherwise of so small a town already served by two large Presbyterian churches, an Anglican, a Methodist, a Catholic and a Salvation Army, to say nothing of Pictou Academy, famous as the early training centre of a host of distinguished clergymen, scholars, jurists and physicians.

Butchart explores in detail the origin of the denomination and perhaps we might digress at this point. There are some interesting parallels between the rise of the Church of Christ in North America and the Baptist Church in Nova Scotia. Reverend Edward Manning, known to many as Father Manning, regarded as one of the more noted founders of the Baptist faith in the Maritimes, was born in Ireland in 1767 of Catholic parents. The family came to Philadelphia but soon moved to Falmouth, Nova Scotia. After several years as a Congregationalist minister, he led the great schism of 1807, forming the First Cornwallis Baptist Church, where he labored for the next forty-four years. He died in 1851 at the age of eighty-four and is buried in the public cemetery at Upper Canard. He was a man of great physical stature, intense determination, keenness of mind, and much personal charm. His dislike for the Campbellites, as they were frequently called,

was quoted long after his death. His faithful diary, dilligently covering many years, is carefully preserved in the library of Acadia University and mirrors much of the theological turbulence of the period. It is the source of the quotations which immediately follow.

What in our time would no doubt be lightly termed an age gap, came to head in 1838, the year Edward Manning was 72. On February 5 of that year, George McDonald, age 27, was "excommunicated", apparently for doing some church work on his own. Later in the same year "four more ring leaders of the party were excommunicated and the rest that were with them were under sensure". More will be said about the place of George McDonald in the Cambellite Church later. The Free Baptist group seems to have been formed by some of those pushed out about this time. The further efforts of another son of the congregation, Reverend David Harris, to organize another congregation within the huge area shepherded by Manning was not exactly helped by what Manning called "David Harris' wretched policy". It may be added that Edward Manning's scorn was not reserved solely for his own Cornwallis Baptists. When he heard that Reverend Robert Adler, from the newly formed Methodist charge at Windsor, had attracted an over-flow crowd he wrote, "I clearly perceive the Methodist principles to be dishonouring of God." Of the Congregational minister at Habitant, Rev. William Payzant, "He is a preacher and a poor one. He is a merchant and a poor one. I fear he will die a poor man." Of Reverend Theodore Harding, whose pastorate of fifty-nine years in the Baptist Church at Horton, now Wolfville, overlapped that of Manning on both ends, "I am afraid the speaker is an imposter." He returns repeatedly in the diary to attack his young rival, McDonald. After a pastoral visit to John Masters and wife "across the Grand Dyke" he wrote, "Had a good session, prayed and talked. They are in danger of being poisoned by McDonald's party." Of Town Plot, "The Cam-

melites have a society there also, the followers of the excommunicated and infamous McDonald are doing all they can to draw aside the unestablished."

Two years before Manning's death, when he would have been 82, a final effort to impress his views permanently on the community is made in an unusual and rambling document on record in the Registry of Deeds for Kings County, Book 15, page 146, 1849. Although the word "deed" appears in the text, it is more accurately indexed as "Articles of Faith". Eight points are listed by number. Others, which seem of equal importance, are not numbered. More general matters follow, including a list of the property owned by the church—the meeting houses at Upper Canard and Pereau, the parsonage at Upper Canard, and a lot of land on the North Mountain—the names of the Deacons and the Trustees. It is signed by Manning and twenty-five others of the more important members of the congregation, all duly witnessed. If this was drafted by Manning himself, as seems likely, it must have represented a tremendous effort at a time when both physical and mental facilities were failing.

With this little glimpse into the mind of Edward Manning, let us return to what is told of his compatriot, Thomas Campbell, so much in conflict, but whose teachings form the background for the present study.

Thomas Campbell, the founder of the Church of Christ, was born in Ireland in 1763. His father was born a Catholic but became an Anglican. Thomas Campbell studied at the University of Glasgow and was ordained a minister of the then highly divided Presbyterian Church. He arrived in Philadelphia in 1807, the year of the Manning schism in Nova Scotia, and was quickly inducted into a rural charge. Almost at once he ran into difficulty with his synod and on September 7 in the same year he published his famous "Thirteen Propositions", the foundation of his developing faith. Two

years later he was joined in Pennsylvania by his family, including a grown up son, Alexander, who had also studied for the ministry. In the period from 1807 to 1811 the Campbells, father and son, tried, with little success, to persuade other churches to drop denominational barriers and revert to a universal brotherhood. No church would ordain the young man, so a small building of their own was erected in which Alexander was ordained in 1812. Now the new denomination was launched and on its way. It rapidly became the rallying point for divergent groups from many parts of eastern United States and adjacent Ontario. Early cooperation with the Baptists in the area terminated when Alexander Campbell decided the Baptists would never accept "the ancient gospel." Thomas Campbell was well over eighty when he died.

It is of passing interest to speculate what might have been the outcome had these two redoubtable sons of old Ireland, so much alike in background and temperament, so demanding of freedom themselves yet so intolerant of the views of others, met in the same theatre of public activity. One thing seems certain, there would have been other colorful chapters of history to search.

Now, back to Cornwallis. There is no record that either Thomas or Alexander Campbell ever visited Nova Scotia. There was a great deal of water shipping between Nova Scotia and the Atlantic ports to the south. Philadelphia was a major loading point for the anthracite coal so popular in the more gracious city and country homes. The scores of small sailing vessels going back and forth made it easy to secure passage for persons or mail. Aside from all that, ideas have a way of transcending barriers of time and distance, so it is not surprising that in the little ship building community of River John, Pictou County, a small group began to meet, to be formally organized on the date of the Battle of Waterloo, June 18, 1815. Halifax began, probably, in 1832. In 1837 a number of preaching centres were established in Hants,

Queens, Digby and Kings Counties, including Cornwallis Township in the latter county. These seem to have been largely the result of evangelistic efforts by two men, John Doyle, whose origin is not known, and Benjamin Howard, who came from the United States.

The story of these churches is one of incessant struggle, never becoming strong enough to pay a settled minister adequately, often poorly and irregularly served by persons from the local group with little more knowledge than the neighbors they sought to lead, and seemingly kept alive by occasional infusions of spiritual fervor imparted by traveling evangelists. The last big effort of the sort in Cornwallis was at Port Williams in 1901 when plans were being made to build the new church. In that year one J. A. L. Romig, who had toured the Canadian west on a similar crusade, set up a large tent, said to have cost \$1200, no small sum in those days. His remuneration is not recorded. The results were watched and tabulated in terms of conversions and baptisms. The services were stopped by the Board of Health because of the small-pox epidemic which ravaged the province at the time. A church writer of the period says, "It is believed that had another ten days been given, the meeting would have out-topped any held in the province." Whether the interruption was bane or blessing would, perhaps, depend on who told the story. The outbreak did take a number of lives in the surrounding country, and many others were marked for life. What may have been the first general vaccination program in the province was initiated at this time, and the present writer has a beautiful scar as visual evidence of the crude but effective clinical methods used.

The unfortunate lack of an early, central recording office makes some conflict of dates inevitable, particularly when many of them depend upon personal recollections years after the events. As Butchard remarks, "The leaders were too busy to make notes and the people did not realize they were

making history." What may be the best of the early story is that set down by William Wentworth Eaton (not to be confused with the Kings County historian, Arthur Wentworth Eaton, whose father was a cousin of William Wentworth). Eaton was born in Cornwallis Township on February 16, 1811. He was a Disciple preacher, publisher of the church paper, "The Christian", in Saint John, New Brunswick, later connected with the "Chicago Journal of Commerce" and died in Chicago in 1889. In the issue of "The Christian" for October 1839 he states, "There is a church in Cornwallis of about thirty-five members which has erected a comfortable house of worship." He adds that another group styling themselves "Christian Baptists", which held communion only monthly, had been led out of the Baptist church by George J. McDonald. A. W. H. Eaton, in his "History of Kings County" page 321, says that this group, formed largely "of disaffected Baptists", met in the "Tabernacle", a short distance west of the Baptist church. More will be said of this building later. None of this is mentioned in the informative history of the First Cornwallis Baptist Church, issued at the time of its centennial in 1907. Perhaps it had been a bleak day for the Baptists, and the authors, R. E. Rand, A. S. McDonald and Reverend F. H. Beals, the pastor, thought it best forgotten.

George John McDonald, the only Campbellite pastor with long tenure, was born in Cornwallis on March 29, 1811, the second child and oldest son of Bruce and Rebecca (Libby) McDonald. Three of the nine children were born in Cornwallis, the younger six in Halifax, the youngest in 1832, when George would have been 21 years old. It seems probable that early schooling would have been in the capital city. Church affiliations and occupations of the parents are not known. Family tradition says George McDonald was a Presbyterian minister, but his name is not on the list of any of the Presbyterian Divinity Halls in Nova Scotia, and he was known generally in Cornwallis as a Campbellite preacher.

Obviously he had returned to Cornwallis before 1839, when his secession from the Baptist church was reported by William Wentworth Eaton. (Manning gives the date of the "excommunication" as 1838). He may have been married about this time, for in 1840 he bought from his father-in-law, John H. Cox, and Ardelus Cox, of Upper Dyke Village a strip of land from the Cox farm consisting of ten acres and fifteen perches, for a price of £180. On this he built the house in which Caleb Rockwell, and more recently Mrs. John Rockwell, lived. The house was renovated by the latter, adding, among other things, a trio of large wooden pillars and a verandah. George McDonald's wife was Lucy Ann Cox, born June 15, 1822. The property was sold in 1856 for £500 to Andrew MacGregor, a tin plate worker from Halifax. Both deeds refer to George McDonald as "Reverend", a title which does not appear in Butchard's book. The marker for his grave in the public cemetery at Upper Canard carries only his name and vital dates. After the sale of the property, the family moved to an older house, just across the road from the Cox home. This old house was demolished around 1890 and replaced by the ornate structure, recently made over into several apartments, in the little triangle between the gravel and paved roads, at Upper Dyke Village. By some misfortune, George McDonald lost an eye, and in later years wore a colored scarf for protection. His death took place at the age of ninety.

Of the children of George McDonald, Andrew S. was an active member of the First Cornwallis Baptist Church over a long life time. A grandson, John A., was active in the same church during his younger years, later became Minister of Agriculture for Nova Scotia and at his death was a member of the Canadian Senate.

"The Tabernacle", where George McDonald ministered to his flock of Christian Baptists, was on the north side of the main road, about one half mile west of the Baptist church. It was a square, one storey, wooden building with a four-sided

roof and a cupola on the top. It had become a blacksmith shop for Edgar Eaton by 1875, and soon after a carriage house for Delancey Sheffield. It was burned at the same time a fire destroyed the barn on the property, about 1936.

The second spritual home, "the comfortable place of worship" mentioned by William Wentworth Eaton, was on the Upper Dyke road, south of the Canard River, and just north of the intersection which leads to Steam Mill. The site of the church later became the home of William (Bill) Burgess, a colored man widely known for his skill as an ox teamster and plowman. George McDonald is said to have preached in this church as well as the Tabernacle. After it ceased to be used as a church, the building was moved south and west, across the corner to a farm then owned by Wentworth Eaton Roscoe, a distinguished Kentville Lawyer, father of the late Judge Barry W. Roscoe, where it was used as a carriage house. The pointed church windows were clearly visible from the road. The farm changed hands several times and was owned for many years by Merton Kennie, now being operated by his son Dalton.

The third church was at the east end of Church Street, on the south side, on a plot of land 65' x 40', deeded to the church in 1860 by Elias E. Woodworth and wife Charlotte. This was the meeting place until the final church was built at Port Williams. The building was moved off and the land sold to F. M. Vaughan in 1909 for \$10.00. The trustees who signed this deed were A. Bruce Rand, Fred Jackson and A. C. Murphy.

In 1901 a half acre was bought at Port Williams in the lumber yard of S. P. Benjamin, a resident of Wolfville, who operated a saw mill at White Rock and who used "the Port" as an assembly and shipping point. The price was \$115 and the trustees at this time were Cyrus Webster of Sheffield Mills, Arthur Stevens of Port Williams and Levi Clarke of

Canard. The title on the deed was "The Christian Church of Port Williams." A condition of the deed was that the buyers were to keep the land "properly fenced". No animals were grazed there, then or since, but the astute Benjamin did not plan to be involved in disputes over the line fence. A school room was built in 1902 and the main part dedicated on April 12, 1903. Five days later, April 17, a mortgage of \$1500 at 5% interest was taken with Jacob Elliot of Berwick. The building was an attractive one, inside and out, and justly a matter of great pride when compared to the earlier ones. A partition between school room and main auditorium could be opened to make one larger room. There was seating space for about two hundred. The surrounding lumber yard soon gave way to residential building but the church continued to have the appearance of being tucked in a corner. Perhaps the story would have been different had this church, or one of its predecessors, been built of a style and in a place to catch the eye and the imagination of the passing public. The last minister of record was in 1910, and there was no minister after 1912. The building was used for Sunday School and for occasional meetings during the next few years, but in 1923 the bell, pews and pulpit were moved to the Baptist church, a short distance away, a building started in 1866, finished in 1877, and twice renovated since.

The church at Port Williams was sold to the Port Williams Fruit Company in 1930 for \$1200, and is now used by Richard Sutton as a potato storage. The deed still contains the stipulation by S. P. Benjamin that the owners must do all the fencing. The trustees who signed the final deed were Fred J. T. Jackson, Silas L. Gates and Cameron Murphy. Jackson owned the farm on the Wellington Dyke Road where George Best now lives; Gates was for many years the largest manufacturer of barrels in the Valley; Murphy was the local blacksmith.

No connected record has been found of the ministers in any of these churches. Probably none was kept and missionary zeal seems to have kept many of these preachers on the move. George J. McDonald spent most of a long life in the community, but lived beyond his generation, and during his later years suffered physical disability and mental decline, a forlorn and pitiful figure. E. C. Ford, widely known over the province, held the longest pastorate for which actual dates are available, from 1887 to 1898. He was followed by Robert E. Stevens, a son of the congregation, who seems to have been the driving force in the ambitious project to build at Port Williams. He and Bruce Rand did a large part of the actual work of construction. In 1908 Thomas H. Bates was pastor, and in 1910 George Titus. At various times the pulpit was filled by students from Acadia University, among them John Lord and Robert S. Wilson, the latter a local man who married Bessie, daughter of Stephen Kidson of Port Williams. He served a short time as a Christian missionary in the Congo. W. F. Pattee and T. F. Dwyer are two other names that have come down through the years but nothing is presently known of when they served. Thomas H. Blenus, son of Thomas Blenus who owned the farm on Church Street, just west of the Anglican Church, where B. J. Cochrane now lives, and brother of George and Arthur Blenus of Canning, started a paper, "The Disciple", as a young minister at Newport in 1879. He later preached in Halifax.

In this rambling sketch nothing has been said of Billtown, the site of the other Christian group. The centre was organized in 1837 by Benjamin Howard, an evangelist from the United States, who visited so many places that year. Whether it was ever more than merely a few persons meeting in a home, no one seems to know. An old grave yard exists in the area, and, if stones could talk, much might be learned.

One cannot escape entirely the echos of the bitter feuds and rivalries, carried on in the name of a loving Master they all professed to serve. Just as many of the best sermons were prepared, it is said, while the clergyman was driving along a quiet country road, so some of the more heated arguments also took place when the drivers of two buggies stopped to talk. At such times the more learned scholar did not always win. Frequently the final word was from the owner of the horse capable of the quickest get away. Sometimes it seems a pity we do not have more smart horses today.

George Woodland-

Master Builder

FRANCIS W. GRANT

On the first day of September, 1969, the following lines headed the obituary of a very highly respected centenarian of Melrose, Massachusetts: "George W. Woodland was born at Six Mile Road, Cumberland County, Nova Scotia, son of the late Richard and Mary Woodland. He passed away at the home of his daughter, Mrs. A. Edwin Wells, in Melrose on August 31st, 1969, at the age of 102."

To reach and pass the century mark is an accomplishment in itself. But to reach and pass it with every faculty alert, to carry on a business at that age, to attend church regularly each Sunday and to remain keenly interested in all that took place around him to the last moment are added accomplishments few ever achieve. George Woodland did so. On the 29th of August, a Friday, he worked in his office at making up accounts. On Sunday morning he rose at his customary time, made his own breakfast, then sat down to read his Bible and listen to a church service on the radio. During that service he passed, with quiet dignity, into eternity. It was a most fitting end to a long, noble and useful life.

George Woodland was born on March 3rd, 1867, the same year the Dominion of Canada came into being. He lived

to see the centennial of that event. The home in which he first saw the light of day was situated on the Coulter Road, a few hundred yards from the Six Mile Road, leading to the village of Wallace.

In the year 1826, as a babe in arms, George Woodland's father, Richard Woodland, had come with his parents from Northern Ireland. Richard grew into young manhood through the pioneering stages of his father's struggle to establish a home: clearing the forest, breaking the land, sowing the first seed, erecting buildings.

Richard Woodland was endowed with a natural talent for carpenter work, and in his youth became very adept with axe and adze, saw and plane, and all the tools of the craft. He was soon making all those things of woodwork the neighbourhood required, from an axe handle to a house; from a whiffletree to a wagon, complete in every detail, ready for the horses. It was as a carpenter and wheelwright George Woodland first remembered his father.

At the tender age of four years, George saw a calamity beset his parents, which created great hardships and made it necessary for the breadwinner to go far away in order to earn the money to replace the loss. It happened one windy day in the spring while Mrs. Woodland was away at the carding mill with wool, for she wove the cloth needed by the family, from underwear to Sunday best garments. In order to prepare the noon meal, an older sister of George started the fire in the kitchen stove, using shavings as kindlings. The flaming shavings were carried up the chimney by the strong wind that was blowing, and fell on the wooden shingles of the roof. In minutes the roof was all ablaze. Richard Woodland did what he could, but it was hopeless. The house burned to the ground. It was a severe, discouraging blow. The house had been almost new, having been built by Richard just a few years earlier. He almost lost his life trying to save the seed grain that was

stored in an upstairs room. But the only thing of any value that could be saved was the stove. It meant starting all over again.

At four years of age a child does not understand the seriousness of losing a home and everything within that home. George Woodland remembered that he was more concerned with having had his cap blow off his head into the flames. He also remembered the discomfort of living in over-crowded quarters at his grandfather's until a new house was built. He was interested in every part of the construction of the house, from the cellar being excavated and the stone foundation erected to the benches being put together to sit on, which temporarily replaced the chairs lost in the fire.

It was vastly more difficult to get an education in George Woodland's childhood as compared with the present day. The demands of a pioneer's farm were great, whereas it must be made to produce almost everything used by the family. All the food for the household and for the animals had to be grown on the farm. Soap, candles and yeast had to be made at home. Wood for fuel had to be chopped down in the woods, hauled out to the door-yard, sawed in stove lengths with bucksaw and crosscut, split and piled to dry. All the clothing for the family was manufactured from the wool of the sheep they raised, and from the flax grown on their own fields.

Few were the items purchased from the village store—sugar, molasses, tea, pots and pans. These items were purchased with butter, eggs and vegetables. The children all shared in the work—churning, feeding the hens and gathering the eggs, weeding and hoeing the garden. School was a luxury, and they attended only during the winter months when the demands of the farm were the least.

George Woodland was no exception in partial attendance at school. He said, in the story of his life, which he wrote at the age of ninety-five, "Like all farmers' boys in our district at that time, I went to school in winter and helped with the farming through the summer months." He tells of feeling very proud of himself in his eighth year, "I could drive a horse all alone at that age." He loved the different seasonal activities on the farm, and explains in detail how they were carried out.

It might be of interest to the young people of the present time to know how soap was made for use in the home, with materials immediately at hand. "March was the month when the soap for the family use was made. Father would bore some holes in the bottom of a barrel, place some straw in the barrel, then fill it with hardwood ashes saved for that purpose; then set the barrel on a bench over a large tub and pour water on the ashes until the barrel would hold no more; and what a lot of water it would take! After it had time to soak through the ashes it would drip from the holes in the bottom of the barrel and fall in the large tub in the form of good strong lye. This would be put in pots and boiled on the stove, adding to it some of the fatty substance from the interior of the critter from which we got our winter supply of beef. When boiled down to the right consistency this made excellent soap."

Mr. Woodland recalled a pleasure of his boyhood that is almost totally lost to the children of the present time, in the area where he roamed the fields and the forest. Through the weeks of fall, after the first frosts had blackened the prickly coverings of the hazelnuts, children sought the shrubs that carried those tasty autumn treats, to enjoy during the long candle-lit evenings. And in the forest, where the beech trees had dropped, from their frost-opened thorny burrs, the season's crop of mealy, tasty nuts, pails and pockets were filled for winter enjoyment.

A fall activity that has almost disappeared, in this age of harvesting combines, is threshing. George Woodland, as a boy, saw the grain being threshed with a flail. (A flail is a very simple implement consisting of a smoothly rounded stick of wood about one and one half inches in diameter, fastened, usually with a piece of leather, to a similar hardwood stick of approximately the same diameter. The lengths of the sticks varied as suited the farmer who made the flail, but the handle was usually about four and a half or five feet, and the beating stick somewhat shorter. The beating stick was called a swingle by some farmers, a swipple by others.)

The barn floor between the mows was swept clean, and the sheaves, which in the field had been bound securely with stalks of the same grain, were broken open and thrown loosely on the floor in a space about six feet wide and the length of the floor. Then a man, or a strong boy, began the operation of flailing. When all the grain appeared to have been beaten off that side of the straw, it was turned over with a fork and the process was repeated until the flailer was satisfied that no more kernels remained on the stalks. This monotonous, but very necessary task, went on for days, often with neighbours helping and being helped at their barns in return.

After the grain was beaten from the stalks with the flail, it had still to be winnowed. That is, the chaff had to be removed from the grain. To accomplish this a day when a moderate wind was blowing suited best. A very strong wind would carry away some of the grain as well as the chaff. As the mixture of grain and chaff was poured from one pail to another, the feathery chaff blew away and the heavier kernels of grain fell into the other container.

Threshing with flails soon became a thing of the past when the first machines came on the scene. The power for the new invention was supplied by two horses tramping on a treadmill. Here is George Woodland's own description of threshing time when the first such machine to come to the

community threshed at his father's farm. "Grain threshing days are grand days. It is a time from brotherly love. At least it seems so, for all the neighbours come together to help one another. The great, long, bulky threshing machine is set up on the barn floor, together with the treadmill with its tilted revolving plank floor, where two horses tramp, tramp all day long and never get farther than where they have started. The floor goes around and turns the huge flywheel which supplies power to run the threshing machine. All children like motion, here is motion; the thud, thud, thud of the horses' iron-shod hoofs upon the wooden planks, the hum of the flywheel, the noisy whirl of the cylinder with its vicious looking iron teeth that mangle the straw and bereave it of its grain; the roar of the fanners that blow the chaff from the grain; the rattle, rattle, shake, shake of the carriage that conveys the grainless straw from the cylinder to the rear of the barn, where it is dumped in a heap outside the door, we children helping to mow it away or covering one another up with it. Commotion and bustle in the barn, on mow and floor, everybody busy in their appointed places. Commotion and bustle in the house, mother, sisters and helping neighbours; roaring fires and steaming pots and kettles, preparing for the sumptuous banquet; fresh killed meat and fowl, chicken or goose, all varieties of vegetables, good, strong, hot tea, sugar and cream, and Oh my! the well spiced pies—apple, mince, pumpkin and custard, lard-fried doughnuts, a variety of cake and cookies, wild strawberry jam. What a feast for tired bodies, hungry mouths and dust-filled throats. For us children this was the meal of meals. It was a merry crowd that gathered around the table. Stories would be told, jokes sprung, uproarious laughter with the rattle of dishes and sipping of tea."

Christmas in George Woodland's boyhood was then, as now, the most important day of the year. However, there were many differences between the Yuletide of George's day when compared with that of the present. For one thing, the

custom of hanging up stockings had not yet begun. The children placed their shoes or boots on the hearth to receive what Santa Claus had brought them. Everything he carried in his pack was made or grown on the homestead. There were such things as ladders made from a doughnut mixture, with a Santa Claus climbing up each ladder as though to reach the chimney, deliciously seasoned with plenty of nutmeg; all the farm animals shaped from the same mixture; (Mr. Woodland comments, "I knew my father was clever at forming things out of dough, but of course we must believe Santa had brought them.") sticks of home made candy with a stripe of red through each stick; carefully chosen, large "rosy, red-cheeked apples." The description of the Woodland Christmas ends, "Did ever princes fare any better? If they did they could not be more satisfied nor more happy."

When George Woodland was fourteen years of age, he was offered a job twelve miles from home, where grading for a railroad was being done. The job consisted of driving the horses for two men, who each had a horse and dumpcart on hire to the contractor. The wage offered was seventy five cents per day, out of which George had to pay his board. Money was scarce, and to earn some for himself strongly appealed to the lad, so he agreed to go.

As the boy drove the twelve miles to the construction site, on the dumpcart that chilly October morning, he started to have misgivings. It was his first time away from home, and he began to wish he had not agreed to take the job. But he was determined, reached his destination and found a boarding house. His bed was in the attic of the little home, and so close to the rafters, he wrote, "I had to be careful in turning over that I did not bump against them." He was working a ten hour day, but really much longer than ten hours, as he had to be on the move well before the starting time at seven o'clock to feed and water the horses.

George stuck with the job until the ground began to freeze. Then he walked the twelve miles to his home, and was very happy to have a comfortable bed and his mother's delicious meals again. The folks at home were equally happy to have him back with them. He went to school through the winter months, but when spring opened up again he went back to the construction job. This time he took a horse and cart from home, and was much more content because of having his own equipment, and the warming weather of spring was more pleasant than the chilling days of approaching winter. Also, he was becoming accustomed to being away from home.

It was while he was working on the railroad grading job with the family horse and cart, George Woodland found that he had inherited his father's ability with carpenter tools. One day the men, who were shovelling the earth onto the dump-cart, decided to have some sport. They loaded the cart very heavily at the front end to make it hard for George to dump. Finally an extra heavy load broke one of the shafts. It was beyond repair. There was nothing else for it but to make a new one.

The lad from the Coulter Road, now fifteen years of age, had no intention of allowing a broken cart shaft to hold him up for long. He borrowed an axe from his boarding mistress and struck out for the woods. After searching for some time, he found a maple tree the size he needed. He felled it and cut off the length required, but found that he could not carry the heavy, green stick. By dragging it short distances, then resting, he finally got the piece of maple to his boarding house. He hewed one side of the stick to a flat surface. Turning it over he did the same thing to the other side, bringing it to about the same thickness as the old shaft. Now he laid the irons, which he had removed from the broken shaft, on the flat surface, and marked off the correct shape, and the location of the bolt holes. He hewed it to the scribed shape, planed it smooth, bored the holes and bolted on the irons. Finally he put the shaft in place on the cart.

When George appeared on the job early in the morning, it was to the surprise of the practical jokers. And on his arrival at home when the job ended, he received, from his master carpenter father, praise for the excellent job he had done on the new shaft.

After the home burned, when George Woodland was only four years of age, his father was compelled to borrow the money with which to rebuild. To secure this loan, Richard Woodland had to give a mortgage on the farm. In order to provide for the family, and also to pay off the loan proved to be beyond what he could earn in the locality. So, even though fifty-four years old he decided he must go elsewhere to ply his trade. After a number of years away from home, part of that time in distant Leadville, Colorado, overcoming both misfortune and illness, he was finally able to clear off the debt. From the time of borrowing the money until the mortgage was finally cleared, because of years of interest, he had paid more than twice the amount of the original loan. It was a day of great happiness and satisfaction when the last dollar of his debt was paid, and his long standing worry was at an end.

When he had reached nineteen years of age, George Woodland realized that if he was to achieve his ambitions it would be necessary for him to leave his sparsely populated community. His oldest brother intended to remain at home and carry on the farm work. So, George having learned that a cousin was going to Boston, decided he would go there too. He had one lone ten dollar bill to strike out with, and the railway fare was eight dollars and fifty cents. With a dollar and a half in cash, and unlimited courage, he faced the future.

It was in the year 1886 the lad from the Wallace area of Cumberland County, Nova Scotia, arrived in Boston. His education was limited, as he had attended school only during the winter months. But he had a very receptive mind and learned quickly. This quality was to stand him in good stead

as time went by. He found a job as a general laborer with a builder in Wakefield, near Boston, at \$7.50 per six day week, ten hours per day. A year later he was raised to \$10.00 per week. During his second year at this first job, he was laid off for two weeks in a slack period. Not content to be idle, George Woodland started at once to look for work elsewhere. He found it quickly, and was employed steadily until the building being erected was finished. Then his employer moved to a new job, taking the capable young carpenter along with him.

George's ability was being noticed. A realtor asked him to remodel a fine old house on an estate previously owned by a judge. Apparently the work was very satisfactory as he was next given an assignment of building a house outright. It was to be a ten room home, with a round tower on the top. The tower was to have a bell-shaped roof. This part of the structure gave him considerable thought but no great worry. He said, when writing his book, not bragging but simply stating the fact, "I tackled the job and got through with it alright. I had to saw out the forms for the circular tower with the bell-shaped roof all by hand, even to the making of the gutter that encircled the piazza that was carried around the tower." At the age of twenty-two he had built his first house outright, round tower and all. And the round tower house brought him good luck, for it was in that neighbourhood he met the beautiful young woman who later became his wife.

Now the Nova Scotian began to tender on buildings. In the beginning he made mistakes and suffered some losses. He said, in retrospect, "In this way I received my business education by experience. It was a hard way but a way that gave lasting results." By the year 1894, he had a number of houses, one church and a block of stores under construction. Part of his success was undoubtedly from keeping continually in close personal touch with the work: "Practically all the houses and buildings I have built, I not only designed most of them, I

laid out the work in framing them, levelling the sills, making the marks for the men to work by and forming the jobs. As well as using the square and pencil, I used the saw and hammer, put up the stair carriages, put together the door and window frames, prepared the material for the outside trim ready to be nailed on, and many other parts of the work. I always feel that part of myself was put into each building."

George Woodland seemed to possess the gift of foresight. In 1920, following the end of the First World War, there was a slump in business. A great uncertainty prevailed as to what lay ahead for the construction industry. Now fifty three years of age, with thirty four years of experience, George felt sure homes were soon going to be in greater demand than ever. He started on two new houses in spite of discouraging opinions being voiced by others. He had made no mistake. One of the the houses he had started was sold before the first floor was laid. A boom in housing that continued steadily for ten years was just beginning.

George Woodland experienced both great happiness and profound sorrow. His marriage, when he was twenty-four years of age, brought to him elating happiness and two fine children, a boy and a girl. His beloved wife's death, after thirty years together, plunged him into intense sorrow. But he realized that life must go on and continued building, "though not with the same zest." It was greatly heartening when his daughter and her husband elected to make their home with him. This happy arrangement assuredly contributed largely to his long span of life.

It would be amiss not to mention Mr. Woodland's hobby of carving. He could not be idle, and when relaxing, his fingers were busy with a jack-knife and a piece of wood. He carved birds of all kinds; animals of farm, forest and jungle; endless chains; rings; belts; a pair of oxen and teamster plowing; another pair of oxen and teamster hauling logs; a horse, dumpcart and driver, and many, many more items. He said of

his hobby, "I always liked to whittle. I have done most of my jack-knife carving while I was resting, sitting at the desk in my office." Dozens of accurately carved items from those resting periods have been viewed with admiring interest at various art exhibitions and at the Melrose Public Library.

In 1896, ten years after his arrival in the United States, George Woodland received his naturalization papers and became an American citizen. He had found there the opportunity he needed in order to make use of his inherited talent. But he never ceased to love the land of his birth. He returned many times to roam over the fields where he had helped to make hay, had hoed potatoes and had weeded gardens. He tramped through the woods, reliving those days when he had searched for beechnuts in the fall, and had chopped firewood in the winter. After one of his visits, he wrote the following lines:

O blue sea-girted Nova Scotia
Whose landscapes none compare,
Thy hills and valleys dotted
With homesteads everywhere.
Oh, beautiful for scenic views,
For tranquil skies and seas,
For growing hay, and fields of grain
That ripple in the breeze.

There are more verses, but these will suffice to show how his feelings were affected by the scenes in his native land.

That lad from Nova Scotia, who discovered he had the natural ability of using carpenter's tools when he made an excellent job of a dumpcart shaft in his early teens, went on to vastly greater things. He grasped those opportunities offered by the rapidly developing good neighbour to the south, and as a most beautiful and upright citizen of the United States built more than two hundred homes, also business blocks, churches and various other structures. His homes were so well built, it was a matter of pride to be able to say, "I own a Woodland house."

George W. Woodland was a man foursquare. He was quiet, humble and reserved; wise in his advice; unswerving in sincerity. He was a genuine Christian, who carried his convictions into daily life, and by so doing earned the respect of everyone who knew him. A tribute was paid in his funeral eulogy that was echoed by all with whom he had ever done business, "His word was as good as his bond."

The Lavache Family of Arichat, Cape Breton

STEPHEN A. WHITE

The LaVache family is Acadian in origin, and, although deported to France from its refuge in Prince Edward Island and nearly exterminated by a most tragic series of deaths in exile, it managed to reestablish itself in Nova Scotia in 1774. The enclosed genealogy follows the subsequent history of the Cape Breton branch of the family for the four generations that it remained at or near Arichat and generally indicates the pattern of that branch's transplantation in the United States. I believe the family name is presently extinct in Nova Scotia.

The earliest known record of the LaVache family is the 1750 baptism of one of François LaVache's grandchildren at Port Lajoie, Ile St-Jean (Charlottetown, P.E.I.). The family apparently came to Ile St-Jean earlier that year from "Acadia", the Nova Scotian peninsula. The LaVache name is not mentioned in existing records of the old Acadian parishes, however, and the family's precise origins are thus unknown. Tradition has it that the family name was changed but does not indicate what it was formerly.

1. FRANÇOIS¹ LA VACHE was born in Acadia ca. 1696, and buried at Boulogne-sur-Mer, France, Dec. 2, 1759. He married by 1725 ANNE-MARIE VINCENT, daughter of Pierre and Jeanne Trahan, born ca. 1705 in Acadia. François and his family lived at Anse aux Matelots, Ile St-Jean, in 1752, where he was a ploughman. The entire LaVache family was deported to France in 1758. In 1767 François's widow was living at St-Malo. Children, presumably born in Acadia:

2.
 - i. HONORE,² b. ca. 1725.
 - ii. ALEXIS, b. ca. 1730; mar. (1) Feb. 10, 1754, Port Lajoie (PLJ), MARIE-BLANCHE AUCOIN, dau. of Pierre & Isabelle Breau, b. ca. 1733; d. Dec. 7, 1757, Quebec; and (2) Oct. 4, 1763, Boulogne-sur-Mer (BsM), ANTOINETTE-NICOLE DUBOIS. Known issue: two daughters from each marriage.
 - iii. ELIZABETH-BLANCHE, b. ca. 1732; d. Aug. 1, 1753, Ile St-Jean; mar. Sept. 4, 1752, PLJ, EMILIEN SEGOILOT, son of Dominique & Etienne Du-charme of St-Pierre & St-Paul parish, Chatehnault, diocese of Autun, France, b. Apr. 15, 1713, Chatehnault; d. 1769, Belle-Ile-en-Mer, France; a former sergeant in the marine company at Louisbourg. In 1767 he was an invalid and resided at Borben, Belle-Ile-en-Mer. He mar. (2) MARGUERITE NAQUIN.
 - iv. JEAN CHARLES, b. ca. 1737; bur. Nov. 28, 1759, BsM, unnm.
 - v. MARGUERITE-BLANCHE, b. ca. 1741; bur. Dec. 14, 1759, BsM; mar. PIERRE TRAHAN, b. ca. 1733; bur. Apr. 20, 1762, BsM.
 - vi. JOSEPH, b. ca. 1744; bur. Dec. 17, 1759, BsM.
 - vii. ANNE-THEODOSE, b. ca. 1747; bur. Nov. 14, 1759, BsM.
2. HONORE² LA VACHE (Francois¹) was born ca. 1725, and buried Dec. 30, 1759, at Boulogne-sur-Mer, France. He married, ca. 1746, MADELEINE DAIGLE, born ca. 1724. In 1752 Honore and his family were living at Anse aux Matelots, Ile St-Jean. Like his father, Honore was a ploughman. Children:
 - i. JEAN-BAPTISTE,³ b. ca. 1746; d. 1805/1811; mar. Jan. 28, 1793, Bonaventure, P.Q. (BQ), MADELEINE DOIRON, dau. of Zacharie & Anne Vicaire, b. ca. 1771; d. Mar. 9, 1812, BQ. Descendants: Rev. P. Gallant, *Les Registres de la Gaspesie* (Sayabec, P.Q., 1968), p. 325. Jean-Baptiste's widow mar. (2) Jan. 7, 1811, BQ, MICHEL FORTIER.
 - ii. MARIE-MODESTE, b. Sept. 14, bapt. Nov. 8, 1750, Port Lajoie (PLJ).
3.
 - iii. FIRMIN-GREGOIRE, b. 1753.
 - iv. PIERRE-PAUL, b. Sept. 19, bapt. Oct. 11, 1755, PLJ; bur. Sept. 3, 1756, PLJ.
 - v. CHARLES-JOSEPH, b. Dec. 24, 1757, bapt. Feb. 6, 1758, PLJ; bur. Jan. 20, 1760, Boulogne-sur-Mer.
3. FIRMIN-GREGOIRE³ LA VACHE (Honore,² Francois¹) was born Mar. 11, baptized Apr. 12, 1753, at Port Lajoie, and died between 1822 and 1833. He was married to a woman named JEANNE. No record has yet been found indicating her family name, or whether she was the mother of his children. Gregoire was deported with the rest of the family in

1758, and in 1766 he was godfather for Firmin-Gregoire Landry at Boulogne-sur-Mer. In 1772 Gregoire and his brother Jean-Baptiste LaVache were navigators at St-Malo. They were intended to go to the Acadian settlement planned for Poitou, but took passage to Cape Breton with the Robins who were then building their salt-fish trade out of Arichat and Paspebiac, P.Q. Tradition holds that they were "smuggled in" from France. This accurately reflects the attitude of the British authorities towards the twenty Acadians whom the Jersey men brought to Arichat from St-Malo early in 1774. Gregoire signed the address of the seventy Acadian heads of families on Isle Madame to Lt. Gov. DesBarres, Mar. 8, 1786. On Apr. 13, 1804, Gregoire received a crown lease of 106 acres at Arichat. He mortgaged this land Dec. 13, 1822, to the merchants Philip and Francis Janvrin, excepting a strip on which Francois LaVache then resided. Gregoire and his wife, both "over sixty," were listed at Arichat in the 1811 census. He was a fisherman. Also in his household were another male and female over sixty, and a male and female under fourteen. Children, presumably born at Arichat (A):

- i. ANNE,⁴ b. ca. 1779; d. May 30, 1859, A; mar. MICHEL THERIAULT, son of Joseph & Anne Boudrot of Arichat, b. ca. 1778; d. June 15, 1850, A; mariner.
 - ii. ANGELIQUE, b. ca. 1781; d. Sept. 1, 1857; A; mar. POLYCARPE FOREST, son of Maximien & Scholastique LeBlanc of Arichat, d. 1817/1821; mariner.
 4. iii. FRANCOIS, b. ca. 1784.
 - iv. MARGUERITE (probably), b. ca. 1797; mar. (1) JEAN COURTIN, a soldier from the battalion of French prisoners interned at Halifax during the Napoleonic wars; and (2) Aug. 6, 1844, Tracadie, N.S., BENJAMIN BONNEVIE, son of Prosper & Anne-Genevieve Langlois of Tracadie, b. ca. 1809; farmer (1871).
 - v. Another son (probably), b. ca. 1800; apparently d. young.
4. FRANCOIS⁴ LA VACHE (Gregoire,³ Honore,² Francois¹) was born at Arichat ca. 1784, and died there Nov. 12, 1857. He married (1) ca. 1804, MARGUERITE LE BLANC, daughter of Victor and Perpetue Bellefontaine of Arichat, and (2) ca. 1824, HENRIETTE BOUDROT, daughter of Louis and Sabine LeBlanc of Grand Ruisseau, born ca. 1794; died June 21, 1855, at Arichat. Francois's second wife was previously married to PIERRE THERIAULT, son of Joseph and Anne Boudrot of Arichat. Francois was a mariner. In 1830 he petitioned for a crown grant of land inherited from "his late father" Gregoire LaVache, who had held the same by crown lease. In 1832 Francois sold thirty-two acres of this land to the widow Angelique Forest and another eighteen acres to Michel Theriault, both transactions for nominal consideration. Children by the first wife, born at Arichat (A):

5. i. FELIX,⁵ b. ca. 1804.
- ii. MARINE, b. ca. 1805; d. May 30, 1867, West Arichat; mar. ca. 1824, PAUL GIRROIR, son of Jean-Baptiste & Gertrude Bellefontaine of Grand Ruisseau, b. ca. 1802; d. Feb. 14, 1848, A; mariner. Marine's parentage is shown by the dispensation for third degree consanguinity granted her granddaughter Henriette-Anne Doiron and Abraham's grandson Isaie-Laurent LeBlanc upon their marriage at West Arichat, Nov. 6, 1888.
6. iii. ABRAHAM, b. ca. 1808.
- iv. CELESTE, b. Dec. 1812; d. Apr. 30, 1881, Weymouth, Mass.; mar. ca. 1837, HONORE BABIN, b. ca. 1807; d. Nov. 7, 1891, A; seaman. Honore and Celeste lived at Boston and Weymouth, Mass., for a time, but after her death he moved back to Arichat.
7. v. FRANCOIS, b. ca. 1814.
8. vi. DESIRE, b. ca. 1815.
9. vii. VICTOR, b. ca. 1817.
10. viii. ALEXANDRE, b. ca. 1820. Children by the second wife, born at Arichat (A):
 - ix. SABINE, b. ca. 1824; d. Nov. 13, 1851, A; mar. Jan. 8, 1844, A, ANDRE BELLEFONTAINE, son of Michel & Henriette Forest of Arichat, b. ca. 1818; d. May 4, 1884, A; prominent sea captain and shipowner. Andre mar.
 - (2) MARIE LE BLANC.
11. x. ROBERT, b. ca. 1827.
- xi. MARIE-ANNE, b. ca. 1832; d. Jan. 25, 1884, A; mar. 1853, A, SIMON BABIN, son of Simon & Madeleine Boudrot of Arichat, widower of ANASTASIE LE BLANC and ADELAIDE-ELISE COSTE, b. ca. 1802; d. Sept. 30, 1877, (A); sea captain and shipowner.
5. FELIX⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1804 at Arichat, and died there Nov. 7, 1868. He married, Jan. 7, 1828, at Arichat, HENRIETTE THERIAULT, daughter of Simon Theriault of Arichat, born ca. 1810. Felix was master of the **Harriet** and later in life he was a pilot and a fisherman. Children born at Arichat (A):
 12. i. SIMON,⁶ b. ca. 1828.
 13. ii. DESIRE, b. ca. 1830.
 - iii. SABINE, b. ca. 1832; mar. Jan. 9, 1854, A, ISIDORE LANDRY, son of Joseph & Rosalie LeBlanc of Petit de Grat, b. ca. 1822. The Landrys lived at Pictou in 1871, where Isidore was a labourer.
 - iv. ADELE, b. Dec. 22, 1836; d. Jan. 3, 1916, Boston, Mass; mar. (1) Jan. 20, 1857, A, GUILLAUME FOUGERE, son of Joseph & Charlotte LeBlanc of Little Arichat, b. ca. 1833; sea captain. Adele mar. (2) Sept. 15, 1889, Boston, Mass., ANDRE-PATRICK-MARIE BRYMER, son of Arthur & Sabine Forest

- of L'Ardoise, widower of ANGELIQUE SAMSON, b. Sept. 15, 1837, L'Ardoise; d. May 11, 1912, Tewksbury, Mass.; fisherman, later carpenter.
- v. PHILOMENE, b. ca. 1838; mar. Jan. 25, 1858, A, WILLIAM BRYMER, son of Arthur & Sabine Forest of L'Ardoise, b. ca. 1825; fisherman, J. P. and notary.
 - vi. MARIE-HENRIETTE, b. Dec. 2, 1840; d. Nov. 18, 1932, Melrose, Mass.; mar. ca. 1863, Little Arichat, ETIENNE GIRROIR, son of Abraham & Susanne Forest of Little Arichat, b. Dec. 8, 1841, A; d. 1892, Halifax; sea captain. Marie-Henriette emigrated to Massachusetts after Etienne's death and lived in Chelsea, then Everett and Melrose.
 - vii. HELENE, b. Aug. 21, 1843; d. Mar. 3, 1886, A; mar. Feb. 11, 1867, West Arichat (WA), JACQUES-LAURENT GIRROIR, son of Abraham & Susanne Forest of Little Arichat, b. June 23, 1843, A; d. Dec. 3, 1913, A; sea captain. He mar. (2) MARTHE VIGNEAU.
 - viii. DANIEL-FELIX, b. June 9, 1846; d. Apr. 11, 1865, A.
 - ix. MARIE-ANNE, b. Apr. 15, 1850; d. Aug. 21, 1937, Malden, Mass.; mar. July 21, 1868, WA, PIERRE FOREST, son of Gilbert & Henriette Girroir of Acadiaville, b. Aug. 5, 1844, A; d. July 5, 1888, WA; sea captain. After Pierre's death Marie-Anne moved to Massachusetts and lived at Chelsea. By 1916 she settled at Malden.
 - x. ALEXANDRE-DESIRE, b. May 21, 1854; mar. (1) Jan. 31, 1894, Halifax, N.S., ADELE-FLORENCE Forest, dau. of Charles & Adelaide Vigneau of Arichat, widow of - - - THOMPSON, b. Aug. 20, 1859, A; and (2) June 15, 1908, CATHERINE - - - . Alexandre was a seaman at Arichat, and a steward at Halifax.
6. ABRAHAM⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois,¹) was born ca. 1808, and died at Arichat, Apr. 21, 1879. He married, ca. 1833, ELIZABETH BABIN, daughter of Abraham and Amelie LeBlanc, born ca. 1814; died Sept. 4, 1880, at Arichat. Abraham was a sea captain and shipowner. The reference to Robert LaVache, godfather of Abraham's youngest child in 1850, as the child's uncle, confirms Abraham's parentage. Children, born at Arichat (A):
- i. AMELIE,⁶ b. Oct. 1833; d. Feb. 7, 1900, Port Royal (PR); mar. ca. 1853, JOSEPH LE BLANC, son of Mathurin & Marguerite Babin of Grand Ruisseau, b. Dec. 1832, Grand Ruisseau, d. Sept. 8, 1909, (PR); sea captain and shipowner. After retiring from the sea Joseph ran a general store at Port Royal.
 - ii. MARIE-MARGUERITE, b. ca. 1835; d. Apr. 28, 1908, PR; mar. Feb. 12, 1855, A, ISAIE LEBLANC, son of Mathurin & Marguerite Babin of Grand Ruisseau, b. ca. 1830; d. Jan. 12, 1887, PR; mariner.

14. iii. ROBERT, b. ca. 1837.
- iv. LOUIS-ELIZABETH, b. Nov. 22, 1839; d. Dec. 23, 1926, A; mar. Jan. 12, 1863, A, HONORE RICHARD, son of Simon & Marguerite LeBlanc of Richards' Cove, Arichat, b. ca. 1838; d. May 16, 1921, A; mariner.
15. v. LAURENT, b. 1842.
16. vi. ABRAHAM-EDOUARD, b. 1843.
17. vii. CHARLES-PRUDENT, b. 1846.
- viii. JULIE, b. Dec. 5, 1847; d. May 3, 1926, A; mar. Jan. 2, 1877, A, ABRAHAM THERIAULT, son of ABRAHAM & Caroline LeBlanc of Arichat, widower of VIRGINE-ELIZABETH FOREST, b. Nov. 29, 1847, A; d. Mar. 18, 1909, A; seaman, later truckman and farmer at Arichat.
- ix. PIERRE-SIMON, b. Dec. 22, 1850; seaman in 1871.
7. FRANCOIS⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1814. He died Aug. 11, 1895, at Arichat. He married, ca. 1836, CAROLINE BABIN, daughter of Abraham and Amelie LeBlanc, born ca. 1816; died July 28, 1884, at Arichat. Francois was a sea captain. Francois was nicknamed Franco. Children, born at Arichat (A):
 - i. EMILIE-PHILOMENE,⁶ b. ca. 1836; bur. June 20, 1919, Petit de Grat (PG); mar. Feb. 25, 1862, A, ANDRE BOUDROT, son of Charles & Henriette Landry of Gros Nez, Petit de Grat, b. ca. 1834; bur. Nov. 6, 1920, PG; fisherman and seaman and owner of the schooner **Maria**.
 - ii. FRANCOIS-THOMAS, b. Oct./Nov. 1838; d. Jan. 3, 1841, A.
 - iii. ELIZABETH-ADELAIDE, b. June 26, 1841; d. Feb. 22, 1843, A.
18. iv. FRANCOIS-THOMAS, b. 1843.
- v. ELIZABETH-ADELINE (twin), b. Dec. 8, 1845; d. Feb. 11, 1885, Somerville, Mass.; mar. Jan. 28, 1867, A, LEANDRE SAMSON, son of Sebastien & Rose Hureau of Little Arichat, b. May 22, 1842, A; d. Feb. 1, 1918, Somerville, Mass.; seaman at Little Arichat. Leandre and Adeline emigrated to Massachusetts in 1872, and lived in Cambridge and Somerville. Leandre became a labourer and eventually a night watchman at Harvard University. He mar. (2) EMILIE (DEVEAU) ROY.
- vi. An unnamed child (twin), bur. Dec. 13, 1845, A.
19. vii. ABRAHAM-DAVID, b. 1848.
- viii. MARIE-VIRGINE, b. Jan. 21, 1850; d. Jan. 25, 1910, Cambridge, Mass.; mar. Jan. 28, 1867, A, CHARLES BOUDROT, son of Aime & Victoire Vigneau of Gros Nez, Petit de Grat, b. Jan. 28, 1840, Gros Nez; d. May 28, 1888, A; fisherman.

- ix. MARIE-CAROLINE, b. May 15, 1855; d. Dec. 14, 1935, Sommersville, Mass.; mar. (1) May 31, 1875. A VICTOR DUGAS, son of Abraham & Justin Girroir of Crichton Island, West Arichat; b. 1853; drowned Dec. 28, 1883; seaman at West Arichat, fisherman at Gloucester, Mass. Victor was lost aboard the **Knutsford**, on George's Bank. Caroline moved from Gloucester to Boston, where she mar. (2) May 4, 1889, JACQUES MARTEL, son of Edouard & Anne Marchand, widower of SERAPHINE BOUCHER, b. ca. 1852; d. Mar. 13, 1924, Somerville, Mass.; fisherman at Petit de Grat, cook aboard tugboats in Boston Harbor.
8. DESIRE⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1815, and died Oct. 27, 1856, at Arichat. He married, Jan. 20, 1840, at Arichat, JULIE BOUDROT, daughter of Louis and Marie Bellefontaine of Arichat, born 1819; died Sept. 12, 1893, at Arichat. She was her husband's step-mother's niece. Children, born at Arichat (A):
 - i. MARIE-JEANNIE,⁶ b. Oct. 14, 1841; mar. Jan. 20, 1864, A, PHILIPPE GAGNON, son of Ambroise & Francoise Babin of Arichat, b. ca. 1836; sea captain.
 - ii. CAROLINE-ELIZABETH, b. Sept. 29, 1843; mar. Feb. 17, 1863, A, ALEXANDRE-LOUIS-FRANCOIS BRIAND, son of Louis & Marie-Francoise Coste of Arichat, b. ca. 1831, Miquelon; seaman.
 - iii. Louise, b. Sept. 4, 1845; d. Jan. 9, 1902, A; mar. Jan. 20, 1864, A, PIERRE-CONSTANT TERRIO (Theriault), son of Constant & Emilie Forest of Arichat, b. Oct. 7, 1840, A; d. Sept. 21, 1931, A; prominent sea captain. Later in life Constant was steamboat agent and licence inspector at Arichat (1896) and a merchant of coal and lumber (1914). He mar. (2) ANNE-MARIA (LE NOIR) MALZARD and (3) MARIE-SOPHIE RICHARD.
 - iv. MARTHE, b. Apr. 21, 1847; d. Oct. 2, 1923, West Arichat (WA); mar. ca. 1865, JEAN-BAPTISTE GIRROIR, son of Polycarpe & Marie-Sophie Des-Lauriers of Grand Ruisseau, b. Feb. 8, 1842, A; d. Mar. 26, 1914, WA; sea captain and shipowner.
 - v. SARA, b. Jan. 8, 1849; d. Sept. 20, 1849, A.
 - vi. ANNE-SARA, b. Sept. 24, 1850.
 - vii. HENRI, b. 1852; drowned Apr. 15, 1871, off Sable Island: seaman.
 - viii. ELIZA, b. Aug. 27, 1854; d. Oct. 17, 1855, A.
 - ix. ELIZA, b. Oct. 9, 1856; mar. Oct. 29, 1874, A, EDOUARD-ALBERT LE BLANC, son of Hippolyte & Emilie Theriault of Arichat, b. Mar. 15, 1847, A; seaman.

9. VICTOR⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1817, and died Dec. 8, 1880, at Arichat. He married (1) Jan. 18, 1841, at Arichat, MARIE BELLEFONTAINE, daughter of Michel and Henriette Forest of Arichat, born ca. 1819; died June 26, 1845, at Arichat. Victor married (2) Jan. 15, 1849, at Arichat, GENEVIEVE RICHARD, daughter of Simon and Marguerite LeBlanc of Richards, Cove, Arichat, born ca. 1828; died June 17, 1913, at Arichat. Victor was a sea captain and shipowner.

After Victor's death his widow lived for a time at D'Escousse. Children by the first wife, born at Arichat (A):

20. i. FRANCOIS,⁶ b. 1842.
- ii. SIMON, b. June 19, 1844; mar. (1) June 1, 1884, Plymouth, Mass., HENRIETTE DE COSTE, dau. of Honore & Barbe Roy of Janvrin Island, b. June 6, 1854, A; d. Dec. 28, 1889, Lowell, Mass.; and (2) May 3, 1890, Lowell, Mass., CHARLOTTE DE COSTE, his first wife's sister, b. ca. 1849. Children by the second wife, born at Arichat (A):
- iii. MARIE, b. Dec. 11, 1849; mar. Jan. 20, 1875, A, ELIE LANDRY, son of Pierre & Marine Boudrot of Arichat, b. Oct. 7, 1841, A; seaman.
- iv. JOSEPHINE, b. 1852; d. Oct. 15, 1940, Medford, Mass.; mar. Feb. 15, 1871, A, CHARLES-HONORE GIRROIR, son of Benjamin & Victoire Theriault of Arichat, b. Nov. 7, 1847, A; sea captain at Arichat in 1871.
- v. JEFFREY, b. 1853; seaman in 1871.
- vi. VICTOR-THOMAS, b. Sept. 12, 1855; d. Sept. 30, 1856, A.
- vii. CELIE-GENEVIEVE (ELIZABETH), b. Oct. 8, 1857; d. May 3, 1933, Boston, Mass.; mar. Oct. 29, 1880, Boston, Mass., ROBERT GRIMES, son of Peter & Marcelline Josse of Arichat, b. ca. 1863; d. Sept. 30, 1943, Boston, Mass.; carpenter.
- viii. VICTOR-THOMAS (twin), b. Nov. 10, 1859; d. Mar. 4, 1860, A.
- ix. MARGUERITE-ANNE (twin), b. Nov. 10 1859; mar. Apr. 25, 1882, A, REMI JOSSE, son of Simon & Marguerite Langlois of D'Escousse, bapt. Mar. 3, 1860, D'Escousse; seaman.
21. x. VICTOR-THOMAS, b. 1861.
- xi. CHARLES-PIERRE, b. July 18, 1864; millworker, Plymouth, Mass., 1887.

10. ALEXANDRE⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1820. He died Feb. 15, 1904, at Boston, Mass. He married, Jan. 8, 1844, at Arichat, MARCEL-LINE MARTEL, daughter of Joseph and Barbe Forest of Arichat, born 1822. Alexandre was a sea captain and shipowner. Children, born at Arichat (A):

- i. HENRIETTE,⁶ b. Nov. 25, 1844; mar. Oct. 8, 1867, A, MICHEL-HONORE THERIAULT, son of Aime & Marie Babin of Babins' Hill, Arichat, b. Sept. 1, 1843, A, d. Jan. 10, 1918, Boston, Mass.; sea captain at Arichat. Michel was a fish cutter at Boston, residing there and in Chelsea, Mass.
- ii. JULIE-MARCELLINE, b. June 15, 1846; d. Mar. 4, 1849, A.
- iii. SIFFROI, b. Jan. 3, 1848; d. Aug. 14, 1848, A.
- 22. iv. GUILLAUME, b. 1849.
- v. HYACINTHE, b. Oct. 26, 1851; d. Apr. 3, 1894, Chelsea, Mass. (as "Isaac Levache"); unm.; fisherman.
- vi. ALFRED, b. Nov. 1853; d. Mar. 30, 1860, A.
- 23. vii. ALEXANDRE-MARIN, b. 1855.
- viii. JULIE-SABINE, b. June 17, 1858; d. Nov. 1, 1921, Brockton, Mass.; mar. Oct. 1, 1890, Boston, Mass., WILFRED W. MAJOR (MAUGER), son of William & Flavia MacBeth, b. ca. 1863, Rouses Point, N.Y.; d. Apr. 14, 1930, Brockton, Mass. The Majors lived at Brockton, where Wilfred was a shoe-laster.
- 24. ix. CHARLES-ALFRED, b. 1860.
- x. ROBERT-THOMAS, b. July 1863; d. Sept. 19, 1863, A.
- xi. JACQUES-SIFFROI (JEFFREY), b. July 7, 1865; d. Oct. 9, 1934, Cambridge, Mass.; unm.; clerk and laundry-worker in Massachusetts from 1888.
- 11. ROBERT⁵ LA VACHE (Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1827, and died Mar. 20, 1866, at Arichat. He married, Jan. 26, 1852, at Arichat, SABINE MARMAUD, daughter of Francois and Marie Theriault of Arichat, born ca. 1833. She married (2) HILAIRE WOLF. He was a sea captain and shipowner, like his half brothers. Children, born at Arichat (A):
 - i. MARIE-SABINE,⁶ b. Sept. 8, 1858; d. May 1930; mar. (1) Jan. 23, 1877, A, THOMAS LESLIE, son of William & Sarah Crowdis of North Sydney, b. ca. 1852; d. Sept. 2, 1907, A; at various times carpenter, plasterer, and operator of a liquor store. Marie mar. (2) Aug. 9, 1911, A, WILLIAM DUANN, son of Patrick & Eliza Fagen, widower of MARINE ALLAIN, of Arichat, b. ca. 1840; seaman.
 - ii. ROBERT-CHARLES, b. June 14, 1860; d. Sept. 14, 1860, A.
 - iii. ROSE-ANNE, b. Apr. 21, 1863.
 - iv. SIFFROI, b. & d. Nov. 30, 1864.
 - v. MARIE-JEANNE (Posthumous) b. July 24, 1866.
- 12. SIMON⁶ LAVACHE (Felix,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was b. ca. 1828, and died Feb. 7, 1863, at Arichat. He married, probably in January 1858, ELIZA BOUDROT, daughter of Louis and Marie Bellefontaine of Arichat, born ca. 1830; died July 9, 1856, at Arichat. Child, born at Arichat (A):

- i. ADELINE-MALVINA (MELINDA),⁷ b. Oct. 9, 1854; d. June 24, 1883, A; mar. Nov. 19, 1878, A, CHARLES HEBERT, son of Aime & Lucie Landry of Arichat, b. Nov. 13, 1845, A; d. Apr. 19, 1890, Chelsea, Mass.; fisherman.
- 13. DESIRE,⁶ LAVACHE (Felix,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1830, and was lost at sea with his brother-in-law Pierre LeBlanc, Mar. 10, 1853. He married, probably in January 1853, SABINE LE BLANC, daughter of Pierre and Barbe Martel of Arichat, born Feb. 16, 1831, at Arichat. She married (2) JACQUES GIRROIR. After her second husband's death in 1879, Sabine moved to Boston, where she died Nov. 29, 1889. Child, born at Arichat:
 - i. COLIN-DESIRE (posthumous),⁷ b. Nov. 15, 1853; d. Jan. 30, 1890, Boston; unm. He taught school at Arichat and worked as a clerk and a porter at Boston.
- 14. ROBERT⁶ LA VACHE (Abraham,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born ca. 1837, and died ca. 1870. He married, Jan. 20, 1862, at Arichat, HENRIETTE FOREST, daughter of Abraham and Henriette Samson of Little Arichat, born Apr. 4, 1841, at Little Arichat. Robert's widow lived at Acadiaville in 1871. Children, born at Little Arichat (Acadiaville):
 - i. LOUISE-ELIZABETH,⁷ b. Jan. 5, 1863; unm.
 - ii. MARIE, b. ca. May 1864; d. Mar. 9, 1865, Arichat (A).
 - iii. MARIE, b. ca. Oct. 1865; d. Aug. 8, 1866, A.
 - iv. HENRIETTE-ANNE, b. Mar. 19, 1870; mar. Oct. 21, 1901, Boston, Mass., PIERRE BOUDREAU, son of Andre & Emilie-Philomene LaVache (Francois⁵) of Petit de Grat, b. ca. 1876; d. Sept. 29, 1954, Everett, Mass.; painter.
- 15. LAURENT⁶ LA VACHE (Abraham,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Jan. 4, 1842, at Arichat, and died Feb. 1, 1919, at West Arichat. He married, Jan. 19, 1869, at West Arichat, BRIGITTE LE BLANC, daughter of Simon and Angelique Forest of Acadiaville, born Nov. 21, 1846, at Little Arichat; died June 21, 1905, at West Arichat. Laurent was a seaman and later a sea captain and lived at Acadiaville. Children, born at Acadiaville (AV):
 - i. DANIEL-LAURENT,⁷ b. Dec. 2, 1869; d. July 12, 1959, Boston, Mass.; mar. Aug. 30, 1899, Boston, MARIE-JOSEPHINE FORGERON (SMITH), dau. of Marin & Marguerite LeVandier, b. 1871, Port Royal; d. Feb. 5, 1958, Boston. Daniel was a seaman at Acadiaville. He moved to Somerville, Mass., and became a carpenter. By 1914 he was settled in the Roslindale section of Boston.
 - ii. ROBERT-GUILLAUME, b. Aug. 23, 1871; d. Nov. 23, 1960; mar. Aug. 9, 1903, Quincy, Mass., MARINE-HENRIETTE (Minnie Harriet) DES LAURIERS,

dau. of Joseph & Justin Bourque of River Bourgeois, bapt. Feb. 17, 1882, River Bourgeois; d. Apr. 17, 1961. Robert was a seaman at Acadiaville in the 1890's. He served in the U.S. Navy during the Spanish-American War, but returned to Acadiaville, where he worked in the lobster factory and again as a seaman. He settled in New York, residing in Brooklyn and Queens, and became a sea captain.

- iii. LAMBERT, b. ca. 1873; d. Sept. 3, 1908, AV; unm.
- iv. BRIGITTE-PALMYRE, b. Dec. 7, 1874; d. May 21, 1875 (AV).
- v. JOSEPH-LOUIS-ERNEST, b. June 16, 1884; d. Jan. 21, 1885, AV.

16. ABRAHAM-EDOUARD⁶ LAVASH (Abraham,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Nov. 17, 1843, at Arichat. He died Nov. 21, 1912, at Somerville, Mass. He married (1) Jan. 1865, at Arichat, EMILE-MARIE GIRROIR, daughter of Abraham and Emile LeBlanc of Grand Ruisseau, born Oct. 19, 1847, at Grand Ruisseau; buried Dec. 29, 1881, at West Arichat. Edouard mar. (2) Feb. 5, 1884 at (WA) SARA-JEANNE GIRROIR, daughter of Abraham and Susanne Forest of Acadiaville, born Nov. 24, 1855, at Little Arichat; died Mar. 10, 1919, at Somerville, Mass. Sara -Jeanne's father was a first cousin of Marie's father. By 1889 Edouard emigrated to Newton, Mass., where he was employed as a carpenter. By 1907 he moved to Somerville. Children by the first wife, born at Grand Ruisseau (Port Royal):

- i. ABRAHAM-EDOUARD,⁷ b. Nov. 14, 1865; d. Dec. 14, 1938, Somerville, Mass.; mar. May 26, 1889, Newton, Mass., ELIDA FOUGERE (FRAZIER), dau. of Guillaume & Felicite Boudrot, b. ca. 1866, Arichat; d. Sept. 1, 1952, Somerville, Mass. Like his father, Abraham was a carpenter in Massachusetts and moved to Somerville after many years' residence at Newton.
- ii. ALBERT-REMI, b. 1867; d. Jan. 27, 1868, Port Royal 1938, Somerville, Mass.; mar. May 26, 1889, Newton, Mass., ELIDA FOUGERE (FRAZIER), dau. of Guillaume & Felicite Boudrot, b. ca. 1866, Arichat; d. Sept. 1, 1952, Somerville, Mass. Like his father, Abraham was a carpenter in Massachusetts and moved to Somerville after many years' residence at Newton.
- iii. DANIEL, b. Nov. 8, 1868; d. Nov. 9, 1868, PR.
- iv. MARIE, b. Mar. 19, 1870; d. Mar. 21, 1870, PR.
- v. MARIE-BRIGITTE, b. ca. 1871; mar. Oct. 30, 1889, Newton, Mass., WILLIAM JAMES HALFREY, son of John A. & Maria A. Thacker of Newton, b. ca. 1867, Newton.

- vi. ALMEDA-ELIZABETH, b. ca. 1873; mar. Apr. 2, 1893, North Cambridge, Mass., GUILLAUME BOUDROT, son of Tranquille & Virginie Martel of Petit de Grat.
- vii. ERNEST-PAUL, b. 1876; d. Oct. 13, 1948, Waltham, Mass.; mar. June 18, 1900, Newton, Mass., CAROLINE-J. SAMSON, dau. of Jacques & Lucie Samson of Petit de Grat, b. 1879; d. Aug. 25, 1970, Waltham, Mass. Ernest was a plumber and lived at Newton and Somerville before settling at Waltham.
- viii. CATHERINE, b. ca. 1878.
- ix. MARIE, b. ca. 1880; bur. Dec. 27, 1881, WA.
- 17. CHARLES-PRUDENT⁶ LA VACHE (Abraham,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Jan. 9, 1846, at Arichat. He died Apr. 4, 1902, at East Boston, Mass. He married, Oct. 29, 1872, at Arichat, HENRIETTE-ANNE BOUDROT, daughter of Louis and Henriette Josse of Arichat, born Nov. 20, 1854, at Arichat; died Aug. 9, 1925, at Boston, Mass. Charles was a seaman at Arichat and at East Boston, but later changed to carpentry. His widow moved from East Boston to Dorchester about 1914. Children, the first four born at Arichat, the last three at East Boston (EB):
 - i. MARIE-E.,⁷ b. Sept. 20, 1873; d. Jan. 11, 1897, (EB); unm.
 - ii. MARIE-PALMYRE, b. Oct. 5, 1875.
 - iii. CHARLES-PIERRE, b. June 13, 1880; d. July 11, 1961, Concord, N.H.; mar. ETTA F. HANNIGAN, dau. of Thomas J. & Ann Gill, b. ca. 1885, Boston, Mass.; d. Dec. 30, 1941, Boston. Charles was a printer.
 - iv. EVA-MAY, b. July 14, 1888, mar. Oct. 10, 1917, Worcester, Mass., CHARLES J. O'CONNELL, son of Daniel & Bridget Shea, b. ca. 1880, Worcester; lawyer.
 - v. ESTELLE C., b. Mar. 31, 1891; d. Jan. 18, 1892, EB.
 - vi. WILLIAM HENRY, b. July 1892; d. Mar. 24, 1894, EB.
 - vii. CHARLES HERBERT L., b. 1896; d. July 19, 1952, Boston, Mass.; mar. (1) MARY THOMAS, dau. of John & Bertha ----, b. June 27, 1898, Lancaster, N.H.; d. Feb. 6, 1920, Boston, Mass.; and (2) RUTH KILGROW, dau. of Robert L., b. ca. 1903, Memphis, Tenn.; d. June 10, 1950, Boston, Mass. Herbert was a printer, like his brother Charles.
- 18. FRANCOIS-THOMAS⁶ LA VACHE (Francois,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Sept. 7, 1843, at Arichat, and died there Dec. 3, 1918. He married (1) Feb. 6, 1866, at Arichat, SERAPHINE-LOUISE LEBLANC, daughter of Victor and Esther Forest of Arichat, born Oct. 8, 1846, at Arichat; died there Mar. 23, 1883. Thomas married (2) Aug. 27, 1885, at Arichat, MARIE-MADELEINE FOUGERE, daughter of Daniel and Sabine Landry of Little Barachois, Arichat,

born Nov. 22, 1860, at Arichat; died there Aug. 28, 1946, Thomas was a mariner and fisherman. Children by the first wife, born at Arichat:

- i. ESTHER-MARIE-JOSEPHINE,⁷ b. Nov. 8, 1866; mar. (1) Apr. 13, 1885, Boston, Mass., SIMON VIGNEAU (VENO), son of Isaac & Sabine-Rose Benoit, b. ca. 1862; killed May 24, 1892, Cambridge, Mass., by an accidental fall; and (2) May 12, 1895, Gloucester, Mass., MANOEL J. BROWN, son of Manoel J. & Henriquetta J. - - - of Gloucester, b. ca. 1870, Gloucester. Josephine was in the fur business in 1895, and her second husband was a fish cutter.
- ii. MARIE-EMILIE-LOUISE, b. Oct. 22, 1868; d. May 10, 1955, Medford, Mass., mar. May 22, 1892, Boston, Mass., WILFRED JOSEPH MOQUIN, son of Cyrille & Archange Lemieux, b. 1865, LaPrairie, P.Q.; d. Feb. 27, 1925, Medford, Mass.; barber.
- iii. MARIE-ANNE (BERTHA), b. Apr. 22, 1878; d. Apr. 7, 1945, Winthrop, Mass.; adopted by her aunt Caroline (LaVache) Dugas, with whom she resided at Gloucester, Mass., in 1880; mar. Nov. 26, 1897, Boston, Mass., MARTIN J. CURRAN, son of Nicholas & Elizabeth Wilshire, b. ca. 1869, North Shields, Co. Northumberland, England; d. Dec. 5, 1949, Danvers, Mass.; grocer, later barber.

19. ABRAHAM-DAVID⁶ LAVACHE (Francois,⁵ Francois,¹ Gregoire,³ Honore,² Francois¹) was born Apr. 28, 1848, at Arichat, and died Nov. 23, 1905, at Somerville Mass. He married, Jan. 30, 1883, at Arichat, ADELAIDE-ANGELIQUE BABIN, daughter of Charles and Adele Boudrot of Babins' Hill, Arichat, born May 28, 1860, at Arichat; died Mar. 24, 1937, at Malden, Mass. David was a mariner. He and his family emigrated to East Boston about 1898 where David worked as a tugboat cook. About 1905 they moved to Somerville, Mass. Children, the first nine born at Arichat (A), the last three at East Boston (EB):

- i. ALEXANDRE-DAVID,⁷ b. Jan. 8, 1884; d. Apr. 30, 1955; mar. MARGARET M. WILSON, dau. of Joseph H. & Margaret M. Flynn, b. ca. 1890, Bridgewater, Mass.; d. Aug. 4, 1945, Medford, Mass. Alexander was a freight handler in Somerville, and later a canvas worker.
- ii. CHARLES-FRANCOIS-ALBERT, b. Sept. 6, 1885; d. Sept. 18, 1885, A.
- iii. ARTHUR-LORENZO (LAWRENCE), b. Sept. 29, 1886; d. Dec. 25, 1939, Chelsea, Mass.; mar. Sept. 21, 1920, Cumberland, R.I., ESTHER VERONICA JOHNSON, dau. of James & Catherine Farrell, b. ca. 1888, Woonsocket, R.I. Lawrence was a forester.
- iv. WILLIAM-ARMAND, b. Sept. 18, 1888; d. May 10, 1889, A.

- v. MARIE-MELITA, b. Apr. 6, 1890; mar. Feb. 18, 1917, Boston, Mass., EDWARD FRANCIS LAWLESS, son of William & Margaret O'Brien, b. July 23, 1891, Medford, Mass., d. Sept. 2, 1971, Medford; clothing cutter.
 - vi. MARIE-ALVINA, b. Jan. 26, 1892; d. young.
 - vii. FRANCOIS-DAVID, b. Sept. 29, 1893; d. Oct. 13, 1962, Boston, Mass.; mar. Oct. 4, 1920, North Cambridge, Mass., YVONNE-LIDA CARBONNEAU, Dau. of Napoleon & Eloise Dion, b. ca. 1897, North Cambridge. Francis was a painter.
 - viii. LEON-ARMAND, b. Sept. 18, 1896; bur. Apr. 8, 1897, A.
 - ix. MARIE-ALVINA, b. Mar. 13, 1898; d. May 2, 1898, A.
 - x. MABEL ROSE, b. 1899; mar. Nov. 29, 1917, Somerville, Mass., FREDERICK BARRON, son of Timothy & Helen M. Hartery, b. ca. 1896, EB; plumber.
 - xi. FLORENCE A., b. Jan. 5, 1902; d. Feb. 14, 1902, EB.
 - xii. GEORGE EDWARD, b. Dec. 25, 1902; d. Sept. 23, 1918, Somerville, Mass.
20. FRANCOIS⁶ LA VACHE (Victor,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Jan. 3, 1842, at Arichat, and was lost at sea Sept. 4, 1870. He married, Oct. 3, 1867, at Arichat, SERAPHINE-LOUISE GAGNON, daughter of Abraham and Adele Boudrot of Arichat, born Oct. 28, 1848, at Arichat. Francois was a sea captain and part-owner, with his father, of the brigantine *Roderick*, which sank on Sambro Ledges with Francois aboard. Children, born at Arichat (A);
- i. JEANNE-ADELINE,⁷ b. Sept. 22, 1868; d. July 10, 1869, A.
 - ii. LOUISE-JOSEPHINE (posthumous), b. Nov. 29, 1870.
21. VICTOR-THOMAS⁶ LA VACHE (Victor,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Dec. 8, 1861, at Arichat. He died Aug. 27, 1939, at Norfolk, Mass. He married, July 16, 1885, at Plymouth, Mass., EMILIE-HELENE VERRE, daughter of Emile-Eugene and Anne Forest, formerly of Acadia-ville, born 1865; died Oct. 3, 1949, at Taunton, Mass. Thomas was a millworker at Plymouth, Mass. Child:
- i. FRANCIS SIMON,⁷ b. July 13, 1886, Plymouth, Mass.; d. May 31, 1950, Plymouth; mar. Oct. 26, 1914, Brockton, Mass., ELLEN LOUISE MONGEAU, dau. of George H. & Mary Muir of Montello, Mass., b. ca. 1887, Marlboro, Mass. Frank worked in various capacities for the New Haven railroad.
22. GUILLAUME⁶ LA VACHE (Alexandre,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born July 14, 1849, at Arichat. He married, Jan. 11, 1875, at Arichat CHARLOTTE-ELIZABETH THOMAS, daughter of Felix and Marie LeBlanc of Arichat, born June 28, 1856, at Arichat. Elizabeth and Guil-

laume died at Sydney, N.S. Guillaume was a sea captain. After retiring from the sea he became keeper of the Cap au Guet lighthouse. Children, born at Arichat (A):

- i. GUILLAUME-ALEXANDRE,⁷ b. Dec. 23, 1877; mar. June 10, 1902, Halifax, N.S., ADELINE FORBES, dau. of Joseph & Jane---; b. ca. 1876; res. Sydney.
 - ii. An unnamed child, b. & d. the same day; bur. Jan. 30, 1883, A.
 - iii. MARIE-ELIZABETH-BEATRICE (MINNIE), b. Apr. 19, 1884; mar. JEAN-BAPTISTE GOYETCHE, son of Jacques & Gracieuse-Elizabeth Bourque of Cap au Guet.
 - iv. JOSEPHINE-MATHILDE (TILLIE), b. Dec. 26, 1886; d. Dec. 27, 1946, A; mar. ALPHONSE THERIAULT, son of Laurent & Marguerite Marchand of Arichat; mariner, later keeper of Jerseyman Island light. He mar. (2) MARIE-L. (BOUDREAU) (SAMSON) HARDING.
 - v. MARIE-EMMA, b. Oct. 19, 1888; mar. WALTER HENRY PETTIPAS, son of Joseph & Caroline Forest of Arichat, b. 1883; d. Feb. 7, 1969, Sydney; fisherman. He mar. (2) EUGENIE BRIAND.
 - vi. MAARIE-ALFREDA (twin), b. Aug. 22, 1890; d. Nov. 22, 1890, A.
 - vii. CATHERINE (twin), b. & d. Aug. 22, 1890.
 - viii. ALEXANDRE, b. & d. Oct. 3, 1892.
 - ix. MARIE-JOSEPHINE (JOSIE), b. June 2, 1894; d. Dec. 24, 1963, Gloucester, Mass.; mar. PETER WILFRED BRIAND, son of Simon & Marie-Elizabeth DeCoste of Cap au Guet, b. Oct. 25, 1888, A; d. Apr. 9, 1947, Gloucester; fisherman and cook.
23. ALEXANDRE-MARIN⁶ LA VASH (Alexandre,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Nov. 12, 1855, at Arichat, and died July 29, 1927, at Everett, Mass. He married MARGUERITE ARSENAULT, daughter of Joseph Arsenault, born Dec. 1856, at Dalhousie, N.B.; died Jan. 13, 1903, at Chelsea, Mass. Marin was a seaman at Arichat. He moved to Moncton, N.B. by 1882 where he became Murdock LaVash, barber. Later he emigrated to Boston. By 1901 he was in Chelsea, Mass. Children, born at Moncton:
- i. MARY MILDRED,⁷ b. Feb. 19, 1882.
 - ii. EDNA FRANCES, bapt. Jan. 21, 1883, aged 3 weeks; mar. Oct. 7, 1907. Harvard, Mass., GEORGE E. LA-VENTURE, son of Edward & Olive Dollan, b. ca. 1876, Fitchburg, Mass.; teamster.
 - iii. CHARLES RAYMOND, b. July 18, 1884; d. July 24, 1940, Rutland, Mass.; unm.; porter.
 - iv. ANNA JOSEPHINE, b. Aug. 7, 1886; d. Nov. 12, 1922, North Reading, Mass.; unm.; clerk.
 - v. FLORENCE ETHEL, b. Sept. 22, 1889; d. Jan. 13, 1897, Boston.

24. CHARLES-ALFRED⁶ LA VASH (Alexandre,⁵ Francois,⁴ Gregoire,³ Honore,² Francois¹) was born Aug. 17, 1860, at Arichat. He died Nov. 10, 1900, at Chelsea, Mass. He married, May 1, 1892, at Chelsea, CATHERINE A. GLENNON, daughter of Michael and Hannah Tulley, born ca. 1869, at Chelsea; died June 30, 1923, at Boston, Mass. Alfred arrived in Boston, May 23, 1884. He worked for the Plymouth Cordage Co. and lived at North Plymouth, Miss., about 1887. Later he moved to Chelsea and was naturalized, Nov. 25, 1893. He was a labourer, then an electrician, at Chelsea. Children, born, and died at Chelsea:

i. BERTHA E.,⁷ b. July 20, 1893; d. Sept. 24, 1893.

ii. MARY J., b. Feb. 24, 1900; d. Apr. 7, 1902.

Place Names: In the above text all places are in Richmond Co., N.S., unless otherwise noted. Several of the villages mentioned had their names changed during the LaVache family's residence in them. Thus Little Arichat parish became West Arichat in 1866, while Little Arichat village became Acadia-ville. The name Acadia-ville did not persist, however, and after about 1900 the village became known under the same name as the parish. Grand Ruisseau, another village within the same parish, became Port Royal in 1867. Throughout the foregoing compilation these places are designated by the name appropriate for the time in question.

SOURCES

1. Parish records: Arichat; West Arichat; D'Escousse; L'Ardoise; St. Bernard's, Moncton, N.B.; Our Lady of Victories, Boston, Mass.
2. Vital records: (a) Public Archives of Nova Scotia (PANS), RG 32, Vol. 73-76, 125, Richmond Co. Marriages and Deaths, 1864-1877; (b) Mass. Division of Vital Statistics, Boston; (c) city or town clerks' offices of Cambridge, Gloucester, Plymouth, and Somerville, Mass.
3. Cemeteries: Arichat; West Arichat; Calvary, Gloucester, Mass.; St. Joseph's, Plymouth, Mass.; Calvary, Waltham, Mass.; St. Patrick's, Watertown, Mass.
4. Census records: (a) Census by the Sieur de la Roque, 1752, in **Report concerning Canadian Archives for the Year 1905**, Vol. II (Ottawa, 1906), App. A, Pt. I, pp. 108, 110; (b) Census Rolls of Cape Breton Island, 1811, in D.C. Harvey, comp., **Holland's Description of Cape Breton Island and Other Documents** (Halifax, 1935), App. A, pp. 139-140; (c) First Census of Canada, 1871; Dist. 201, Antigonish Co., N.S., and Dist. 206, Richmond Co., N.S.; (d) Tenth Census of the United States, 1880; Enum. Dist. 176, Ward 3, Gloucester, Essex Co., Mass.
5. Directories: Hutchinson's Nova Scotia Directories for 1864-1865 and 1866-1867; Lovell's Canadian Dominion Directory for 1871; McAlpine's Nova Scotia Directories for 1890, 1896, 1907, and 1914; McAlpine's New Brunswick Dir-

- ectory for 1889-1896; directories of many years for Boston, Brockton, Cambridge, Chelsea, Everett, Gloucester, Malden, Medford, Newton, Plymouth, Somerville, and Watertown, Mass.
6. Land records: (a) Richmond County Deeds, Arichat, Vol. A, pp. 138-140; Vol. D, pp. 233-238; (b) PANS, **Calendar of Cape Breton Land Papers, 1787-1846**; (c) PANS, **Crown Lands Card Index, 1800** —.
 7. Secondary sources: Manuscripts: Centre d'études acadiennes, Université de Moncton, fonds de Patrice Gallant, Placide Gaudet, Hector Hebert, G. M. LeBlanc, Edme Rameau de Saint-Pere. Publications: Rev. Patrice Gallant, **Les Registres de la Gaspésie, 1750-1850** (Sayabec, P.Q., 1968); Placide Gaudet, **Acadian Genealogy and Notes in Report concerning Canadian Archives for the Year 1905**, Vol. II (Ottawa, 1906), App. A, Pt. III, pp. 232, 245-246; John P. Parker, **Cape Breton: Ships and Men** (Toronto, 1967); Milton P. & Norma Gaudet Rieder, **The Acadians in France**, Vol. II (Metairie, La., 1972), p. 28.
 8. Newspapers: **Colonial Patriot** (Pictou), Feb. 15, 1828, p. 86, col. 1; **Richmond County Record** (Arichat) (especially articles by Dr. C. A. Herbin around 1960) (photocopies at Centre d'études acadiennes)
 9. Principal personal sources: Mrs. George P. Basel of Manhasset, N.Y., Mrs. Maria Goyetche of Petit de Grat, Mrs. Melita Lawless of Medford, Mass., and Sister Adelaide Theriault of Arichat.

Contributors

BERTHA JANE CAMPBELL was born in her grandmother's house on Victoria Street in Springhill, Nova Scotia where she still resides. After high school in Springhill she attended Cumberland County Academy in Amherst and the Provincial Normal College in Truro. She attended summer school at Dalhousie and took courses from Mount Allison University followed by a career in teaching lasting forty years. She has had numerous articles published in the local newspapers, written plays and poetry.

KEITH ALFRED HATCHARD was born at Poole, Dorset, England and received his early education there. He attended Sir George Williams University and Saint Mary's University where he was granted the degree of Bachelor of Commerce and Master of Business Administration.

He has written numerous University papers and is interested in local history and genealogy.

Mr. Hatcher is Senior Contracts Administrator at Hermes Electronics Ltd. of Canadian Marconi Company and resides in Dartmouth, Nova Scotia.

ERNEST LOWDEN EATON was born at Upper Canard, Kings County in 1896. He is a graduate of Nova Scotia Agricultural College, the Ontario Agricultural College, and holds a Masters Degree from Macdonald College of McGill University, where he was awarded the Macdonald Scholarship of Nova Scotia for 1924.

Mr. Eaton served in World War I. He held a position for several years in extension and teaching under the Nova Scotia Department of Agriculture and was a Senior Research Officer, Canada Department of Agriculture at his retirement in 1961.

He has been active in many community and professional organizations and has found time to write research papers on agricultural subjects and local history ("Two Early Churches at Chipman Corner, N.S." previously published in Nova Scotia Historical Quarterly).

He is Historian of the Wolfville Historical Society.

Mr. and Mrs. Eaton live in Upper Canard, have five children, eighteen grandchildren and four great-grandchildren.

FRANCIS W. GRANT was born in Wallace, Cumberland County, Nova Scotia in 1904 and received his education there. He became a railroad telegrapher and during World War II he served in the Aircraft Instrument Section of the Royal Canadian Air Force. He was later engaged in a retail merchandise business.

He is the author of three small volumes of poetry.

Mr. Grant is a member of the North Cumberland Historical Society, and his hobby is researching local history.

Mr. Grant is now retired and lives in Wallace, Nova Scotia.

Book Reviews

LORNA INNESS

In My Time, Thomas H. Raddall
365 pages, hardcover, illustrated, published 1976
McClelland & Stewart Ltd., \$14.95....

In My Time hardly seems like a distinguished title, yet it is fitting in that it states quite simply the purpose of the book—a memoir of the life and times of Thomas Raddall, not a native Nova Scotian, yet probably this province's best-known literary figure.

A total of 17—now 18—books to his credit, three Governor-General's awards, and the Lorne Pierce Medal of the Royal Society of Canada, countless other awards and honors—a remarkable achievement for any author. Yet for Thomas Raddall the successes and honors were attained by work and yet more work in times of economic insecurity and cultural drought, in times of personal despair and uncertainty.

Raddall's writing career covers some three decades and what is particularly notable about his success is that he achieved it at a time when few Nova Scotian authors were published in hard cover by major Canadian publishing houses, let alone international ones.

When preparing his early novels, Raddall worked at a fulltime job during the day and pursued his writing by night. As he points out frequently in his memoirs, he wrote before the days when government and organizational funds and subsidies were available or when it was possible for people of modest talents to receive travel and research grants. What came to Raddall came the hard way and underlying the success there runs a tide of bitterness which surfaces periodically throughout the book.

Top-ranking novelists today can receive six-figure advances from publishers before they have fed paper into the typewriter; paperback rights and movie or TV sales wait in the wings. Not so in Raddall's writing heyday.

In *My Time* is not simply the story of a writer writing for success, it is the story of a writer trying to carve out a career in Canada as a Canadian writer, using Canadian subjects and locales years before the great surge of interest in and support for a distinctly Canadian literature. In the process, Raddall throws considerable light on the development of writing in Canada and the people who figured in and affected literary circles in this country.

In the years of his success as an historian and writer of historical fiction, Raddall came to know many of the top authors and literary figures of both Canada and the United States.

But behind the confidence success can bring there were the moments of doubt, as shown in this diary entry included in the book: "Diary, June 30, '52. Began work today re-writing the first half of *Tidefall*. Still very depressed about it and tempted to tear up the whole thing."

In *My Time*, however, is not confined to the stories behind the writing of such books as *His Majesty's Yankees*, *Roger Sudden*, *Pride's Fancy*, *The Nymph and the Lamp*, *The Governor's Lady*, *Hangman's Beach* and others. The book covers the story of the Raddall family with its Cornish heritage and the circumstances which led to the posting of Raddall's father, a military man, to Halifax and the arrival of the family to begin life in a setting far different from the army camp and the green Kentish countryside familiar to the young Raddall from his birth.

Raddall's eye for detail and his descriptive powers have recalled those early days and the Halifax of that time. His account of the Explosion of 1917 is of particular interest.

When his father was killed on active service during World War I, Raddall gave up hopes of higher education at university and, taking a course in telegraphy, found himself beginning a period of service at sea, a period which is dealt with in detail and which would have made a book in its own right.

It is obvious that many of the impressions and experiences gained during this time were later to be used in books, even as the memories of a young boy playing on MacNab's Island found their way into *Hangman's Beach*.

Raddall has been a regular diary keeper and has used diaries to refresh his memory of the early years, and in many instances diary entries are reproduced in the text to make a particular point or to indicate more clearly than rewriting the mood of the author at some particular time.

The book covers the period 1903 to 1975 and Raddall writes with considerable frankness of his marriage and dom-

estic life, of working in Liverpool, of local politics and personalities, of many things that have touched his life.

In his preface, he comments: "In my novels and short stories I never sought to teach or to preach. My aim was intelligent entertainment . . . and "Whatever the merit of my published works now or in the future, I may be remembered as a Canadian author who chose to stay at home, writing entirely about his own country and its people, and offering his wares in the open market of the world."

But the point of greatest pride for Raddall is simply that unaided by "any fund, institution or government," he achieved his success himself. "From first to last I paddled my own canoe, and this is a condensed but frank account of my voyage."

Exploring Halifax, By the Nova Scotia Association of Architects

**127 pages, paperback, illustrated, published December 1976
Greey de Pencier Publications, \$3.50**

Exploring Halifax is a long-needed, pocket-size picture (black and white) guidebook to Halifax, with a section devoted to parts of the South Shore, notably around Chester, Mahone Bay and Lunenburg.

The book was prepared by members of the Nova Scotia Association of Architects, each one concentrating on a particular area or specialty.

Allan F. Duffus, who has been closely involved with restoration work on the waterfront in the downtown Halifax area, has written about Granville Street and Historic Properties.

Louis W. Collins, the civic historian of Halifax and chairman of the city's landmarks commission, as well as the author of *In Halifax Town*, a walking tour handbook, has contributed an article about special points of interest in the city—buildings and sites primarily in the downtown area.

Sections of Halifax not generally covered by tourist literature include the Spring Garden Road area, the shores of the North West Arm, the old South End, the Hydrostone (of particular interest in view of its design as a housing project in the rebuilding of the city's North End following the devastation of the 1917 Explosion), and the area lying between Dalhousie University west to the Arm.

The book is profusely illustrated in black and white and contains maps showing routes to follow.

Exploring Halifax is a first-rate guide for the sightseer, tourist, or amateur historian who wants to know more about the city and its past in brief, easily readable form.

The book is the third in a series of such city guides published by Greey de Pencier, the others dealing with Toronto and Montreal.

**History of Antigonish, Vol. I and II, Edited by
Raymond A. MacLean**

**Vol. I, 163 pages, 23 pages of black and white plates; Vol. II,
208 pages, paperback, published 1976**

Formac Ltd., Antigonish, \$10.95

This two-volume history has been edited by Raymond A. MacLean a member of the staff of the department of history at St. Francis Xavier University. He is an honours graduate from that university and received an MA in history from the University of Alberta and his Ph.D. from the University of Toronto.

Volume I is devoted to such topics as early settlement, Acadian areas, Highland emigration, Antigonish districts, St. Andrew's and district, Lochaber and district and Cape George and districts. (A word to readers; the print is small and the paragraphs generally lengthy.)

Dr. MacLean notes that much of the manuscript proper represents 316 pages of typescript, written by Reverend Ronald MacGillivray (Sagart Arisaig) and first published in *The Casket* during the years 1890-1892. (The second section, "the more valuable from the historical point of view", is the work of Charlie MacGillivray, Editor of *The Casket*, and it was first published in 1943-1944. Material on the clergy and parishes was compiled by Rev. A. A. Johnston, Historian of the Diocese of Antigonish.

Dr. MacLean has dedicated his work to the late Charlie J. MacGillivray and to Rev. A. A. Johnston, two men "who spent considerable time and effort, apart from their respective editorial and pastoral duties, in seeking to secure accuracy for the historical record . . ."

The book will be required reading for those people interested in the history of Antigonish County but, oh, what a joy is the section of old photographs, presented with remarkable clarity when one considers the difficulties of reproducing old photographs, especially in small sizes.

There are, of course, sweeping vistas, (How changed are they now?) and one can feel for the emotions of the owner of the early car jouncing over a typical rural road of the 1920s. The first mechanized grader in use at the town in the 1920s is shown, along with such local businesses as C. B. Whidden & Sons Store, the livery stable and Kirk's Mill.

There is an exterior shot of the premises of Kennedy and McDonald Company and marvellous interior views of the dry goods department, the "carpet room" with its wicker chairs, and the latest in gentlemen's clothing and furnishings on display in yet another area of the store.

The latest products of the Ford Motor Company stand proudly before the front of the Eastern Automobile Company, "One of the finest garages in the eastern provinces" and dealers in Ford cars for four counties.

There are early photographs of churches and examples of domestic architecture, as well as rural scenes, nor are all of the pictures old. The early views of St. Francis Xavier University are of special interest.

Volume II contains the explanatory notes and is essential to the reading of Volume I. There is also a glossary of Gaelic terms.

**An Album of Drawings of Early Buildings in Nova Scotia,
By Arthur W. Wallace,
Paperback and hardcover, large format, illustrated, published
January 1977,
Heritage Trust of Nova Scotia and the Nova Scotia Museum,
Hardcover \$25.; paperback \$12.50**

This is a fascinating book for anyone interested in the architectural heritage of Nova Scotia. It contains reproductions of sketches and drawings done by Wallace, mainly during the 1920s and 1930s on travels throughout this province.

Wallace comes by his interest in Nova Scotia naturally. He is a descendant of Michael Wallace who was provincial treasurer when Province House was being built and whose name was given to the town of Wallace in Cumberland County.

It is not surprising, therefore, that a large part of the book is devoted to a study of the architecture of Province House, with floor plans and details of the council chamber, interior stone work and iron work, done in the finest detail.

There is a section in the book devoted to domestic architecture in Halifax and Dartmouth and it includes such structures as Government House, the Black-Binney House, Bloomfield, Gorsebrook (studied in some detail), Trider House, and various other dwellings in both cities.

A special section deals with churches of interest throughout the province, including St. George's and St. Paul's in Halifax, as well as the Old Dutch Church; Holy Trinity in Middleton; St. Edward's Clementsport (again, studied in some detail with elevations and cross sections, the details of the Palladian window, south and west doorways and the pulpit); St. John's Church, Church Street, Kings County, and St. Mary's, Auburn.

Some very historic houses are included in the section devoted to provincial domestic architecture—Acacia Grove, Starr's Point; DeWolfe House, Wolfville; Martock, Windsor; Norway House, Pictou; Selma Hall, Selma, and Uniacke House, Mount Uniacke, but these are by no means the only such buildings discussed.

In all, there are 64 plates, including two old photographs from the Public Archives showing the old King's College, Windsor, which was destroyed by fire, and Martock in its earlier form.

Wallace, who received his Bachelor of Architecture degree from McGill University, has spent most of his working life practicing in Ontario. He was a consultant for the restoration of Dundurn Castle and Battlefield House at Stoney Creek, which has been restored as a museum.

The portfolio of drawings has been published by the Heritage Trust with the assistance of the Nova Scotia Museum.

The Island Magazine, Volume One, Fall-Winter 1976
Paper, 43 pages, illustrated, published 1976
Prince Edward Island Heritage Foundation, P.O. Box 922,
Charlottetown, P.E.I. \$1.75

This is the first issue of a new magazine which will be a semi-annual publication. It is devoted to Island history and folklore and Harry Baglole, education officer and one of the members of the magazine's editorial board, describes it as "the closest thing we in Prince Edward Island have to the Nova Scotia Historical Quarterly.

For its first offering, the board has presented articles on Sir Andrew Macphail and Orwell by Ian Ross Robertson; Island Homes, by Irene L. Rogers with delightful sketches by Robert C. Tuck; Once Upon A Standard Time, by Wayne E. MacKinnon; Prince County's Forgotten Military Past, by Allan and Jessie Graham and The Icy Passage, from an account by Lt.-Col. B. W. A. Sleight written in 1853.

There are contributions concerning folklore—Kelley's Fairy, and Larry Gorman and Monaghan's Raffle.

An article devoted to genealogy discusses the P.E.I. Passenger Lists: A Genealogical Myth Struck Down, by Janet Dale.

There is a poet's corner and a section of brief reviews of recent publications about the Island, including The Island, Means Minago, by Milton Acorn and Tell Me The Tales, by Walter Shaw.

In addition to the sketches by Robert Tuck, art work has been contributed by Michael Shumate and David MacLellan.

The Island is illustrated with sketches, old photographs and reproductions of old advertisements—and the layout is bright and eye-catching. The print is easy to read (which is not always the case in such publications) and there is a pleasing variety in the contents. It is well-known by writers that if you start asking around a small community when you are doing research on some project you are soon engulfed by a wave of enthusiasm, interest and "I remember..." 's. Allan and Jessie Graham, writing about the training of pilots under the British Commonwealth Air Training program during World War II, note in conclusion that the article began "as a project of the Ellerslie-Tyne Valley Community School" and "many individuals contributed to its research."

The publishers of The Island have not yet decided on a subscription policy but at present individual copies are available in Island bookstores (and some others in the Maritimes, I believe) at \$1.50 per copy.

Otherwise, The Island can be ordered from: The Prince Edward Island Heritage Foundation, Box 922, Charlottetown, P.E.I., C1A 7L9, at \$1.75 per copy.

**Nova Scotia Past and Present, Compiled by Robert Vaison
164 pages, paperback, published 1977**

Department of Education, Province of Nova Scotia, \$4.25

This bibliography and guide contains some 2,100 entries and has been compiled by Robert Vaison as a revised and expanded edition of a paper first published in 1974.

Vaison, who is now with the department of political science at Mount Saint Vincent University, has divided his book into five main sections: history and development, politics and government, the economy, education, areas of continuing public interest, and has added at the end a section on other bibliographies and reference works which lists 60 additional sources.

The material is listed alphabetically by author, where there is one definite name, or by title. The Nova Scotia Historical Quarterly is to be found listed in its pages.

Vaison notes that his bibliography does not claim absolute completeness, a rather impossible task at best given the vast amount of material which keeps coming to light from time to time and the rate of publication of new papers and articles, books and reports.

The aim, notes Vaison, "is comprehensiveness with an eye to the socio-economic and political (as against technical and literary) side of things . . ."

Vaison gives as his cutoffs and exclusions, material dated later than 1975, material falling within the nature of personal correspondence and memoirs, "government documents not publicly available, academic papers not available in published form, writings not in English," and brief items less than two pages in length.

The compiler also invites readers to advise him of errors and omissions.

The bibliography is a most useful addition to Nova Scotia and will prove invaluable to serious researchers.

**The Port Remembers, The History of Port Williams and its
Century Homes**

256 pages, paperback, illustrated, published December 1976

Port Williams Women's Institute, \$8.95

That Port Williams was for many years the premier port serving the Annapolis Valley is attested to by the grace and elegance of its century houses which indicate that they were raised in a time of prosperity.

That Port Williams, whatever the economic changes in the intervening years, remains a town of enterprising people is shown by the publication of this local history by the members of the Port Williams Women's Institute.

This is one of the most thorough and enchanting local histories I have seen in recent years and its format is similar

to that used by the Heritage Trust in the preparation of its Seasoned Timbers volumes.

The book is not restricted to the houses and architectural styles of the town, rich in variety though they are, but there is basic material concerning the early development of the town, agriculture and industry, the coming of the railroad, the importance of shipping, various community services and organizations. There are stories of early settlers and family information of interest to those doing genealogical

But the main section of the book dealing with the historic houses of the town is the one of special interest. Each house or structure has been photographed and labelled with the name of its original owners and its present inhabitants or owners. There follows historical information concerning the construction of each house and the background of the various families who have lived in it up to present times.

The book provides a fascinating picture of the life of a Valley community in succeeding generations. An optimistic note to be found in the book in this age of the bulldozer and the backhoe is the sense of concern for the preservation of so many of the houses by those who own or live in them.

The Women's Institute has provided us with a bright and readable local history. The book, at present, is available in various bookstores located in the Valley. It may also be obtained directly by writing to: Mrs. E. W. Peill, R.R. 1, Port Williams, in which case 55 cents should be added to cover charges of handling and postage.

Aunt Peggy from Loch Bras d'Or, By Mabel (MacPhail) Pillar, 131 pages, paperback, illustrated, published December 1976 Lancelot Press, \$3.50

Margaret MacPhail became a household word in Nova Scotia when her first book, *Loch Bras d'Or*, was published and became a steady best seller, not only in Nova Scotia but outside this province's borders. This book was followed by two more novels, *The Girl From Loch Bras d'Or* and *The Bride from Loch Bras d'Or*, and they, in their turn, achieved popularity with readers.

The story of this remarkable woman with the gift for telling a heart-warming story and making friends of strangers is told in this charming biographical account, *Aunt Peggy from Loch Bras d'Or*, written by her daughter, Mabel MacPhail Pillar.

This book is a story of how Aunt Peggy, and her husband, Alex, built a life for themselves and raised three children at Hillbrook Farm, Marble Mountain, and of the "doors that opened and the doors that closed" in their lives, of struggle and endurance, of courage in the dark days of Alex's last illness. Yet, for all that, the book has a warm, gentle charm—

and lashings of humor, the kind of humor that helped a strong rugged people survive, the humor of the "pioneers", as Mrs. Pillar calls her parents.

Mrs. Pillar devotes space, as well, to the story of the development of the quarries which were to be so vital to the Marble Mountain area.

When one reads of the life of this woman, one understands the depth of the homely wisdom, which was such a hallmark of her books, and the development of her attitudes to life.

These qualities were to enable Aunt Peggy to say when she was in her 80s that although she dearly loved company, she never felt lonely. "I have many interests and hobbies. Even if I don't see anyone all day or even speak with someone by phone, the days pass pleasantly and quickly . . ."

And, "I'd prefer to wear out rather than rust out."

And, "There is so much one can do to show concern in this vast world of ours. So many people are hungry for recognition, love, and understanding or in need of a friend . . ."

Thoughts on retirement and preparing for it, on the raising of children and the perils of today's pace of life, of the gamble of publishing a book for the first time at 83 years of age and asking oneself "Who would buy it", of old age and the ability to accept it gracefully—all these are to be found in this story of Aunt Peggy and her philosophy.

Mrs. Pillar was born at Hillbrook Farm and graduated as a Registered Nurse from City of Sydney Hospital Nursing School in 1942. She lives in Toronto with her husband and three sons but remains a devoted Maritimer at heart, her heart in the highlands of Cape Breton with the memory of her Aunt Peggy and Uncle Alex.

Look 'n Cook, The Halifax Infirmary Auxiliary
229 pages, paperback, illustrated, published 1976
The Halifax Infirmary Auxiliary, \$4.

Cook books, too, have their place in Nova Scotiana, some of them, such as *Out of Old Nova Scotia Kitchens* by Marie Nightingale, are laden with historical information.

Look 'N Cook is more simply a collection of recipes contributed by members of the auxiliary, with some favorite dishes of well-known local personalities.

A seafood casserole and brown bread, both apparently favorites of Premier Gerald Regan, are in the book. So is a recipe for corn soup provided by Mrs. Mary Stanfield, along with several other soup recipes. "I've chosen soup because I find that it is often neglected in cook books," comments Mrs. Stanfield.

The spiral bound book has been compiled by Helga Wotherspoon, and the proceeds from its sale are to be used to finance the various projects of the auxiliary, such as the cardiac stress testing centre.

Books from British Columbia**62 pages, paperback, illustrated, published 1976****British Columbia Publishers Group, P.O. Box 48417,****Station Bentall, Vancouver, B.C., V7X 1A2**

This is the second annual illustrated catalogue of books published, in hard cover and paperback, by British Columbia publishers. It contains both current and backlist titles and, note its publishers, "reflects a continuing growth in regional publishing and an increasing range of subjects."

"Among the publishers based in B.C. are Canada's largest publisher of drama in the English language, Canada's only publishers of law books for the layman, and some of Canada's finest publishers of national and international non-fiction."

The book lists all titles originated in the province "except government publications (not distributed by trade publishers), that were in print or scheduled for printing by December 1976."

There are more than 600 titles from 61 publishers which gives an idea of the remarkable scope of regional publishing in one western province.

There are 28 subject headings, ranging from anthropology to women's studies and dealing with, among other topics of particular regional interest, B.C. guidebooks, environment and geography, history, Native Peoples and natural history.

The catalogue contains a four-page code index to the names of the publishers and a list of Canadian wholesalers and suppliers "for the specific use of school and public librarians."

Additional information contained with the 45 line-descriptions of the books, is the grade level assessment, marketing rights held by publishers, suggested ordering procedures and distribution outlets.

The catalogue provides an overall picture of current publishing in British Columbia and is the key to some exciting reading not, due to the "regional" outlook of most booksellers and publishers, generally available here in the east.

The Highlands and Islands of Scotland, By Allan Campbell McLean**159 pages, hardcover, illustrated, published 1976****Collins, \$19.95**

This is a photograph album type of book about Scotland which will strike a chord in the hearts of many Nova Scotians.

Although there is a brief text, the book is primarily the kind of "scrapbook" one might keep of a journey, providing, of course, that one took superb pictures in both color and black and white.

McLean takes his readers on a tour of parts of the High-

lands—mid—Argyll, Kintyre, Gigha and Islay, Dunoon and Cowal, the area around Fort Williams, the Spey Valley, Inverness and Loch Ness, Wester Ross, Ester Ross, Sutherland and Caithness.

And then there are the islands in all their legendary beauty and mystery—Skye, the Western Isles, Orkney and Shetland.

The ruins of Duntulm Castle preside over the rocky shore at low tide; the River Lealt sends a plume of spray crashing down a gorge to the sea at Invertoe, the trees of summer are mirrored in the quiet water of Loch Arrfic, snow turns the Cairngorms into a wild forbidding world of ice on the one hand and a paradise for winter sports on the other; the icy hand of winter settles upon an old craft at Lealt and at excavations at Jarlshof we are reminded that men and women have lived and toiled there for 4,000 years.

The book is a beautiful look at some of the more remote and not so frequently photographed areas of Scotland, for all that it includes such well-known places as Glencoe and Kintyre.

Cruise Cape Breton, By Roy D. MacKeen

254 pages, Paperback, illustrated, maps, published 1976

Cape Breton Development Corporation, P.O. Box 1330,

Sydney, \$6.00

From the lochs and seacoast of Scotland and its northern islands we go to our own Cape Breton, a land so often compared to old Scotland and a land to which so many Scots came in exile from the Mother Country.

Cruise Cape Breton is a yachtman's guide to the Bras d'Or Lakes and coastal Cape Breton. This 1976 edition has been revised to include Isle Madame and the Strait of Canso.

This is an indispensable book for anyone cruising in the area described. It is a mine of information concerning navigation—with reproductions of charts, well marked as to depth, obstacles, etc., accompanied by a well-written text describing the coast and waters from the yachtman's point of view.

For example: in the approach to the South or River Denys Basin: "Navigation westward up the basin is straight-forward. The basin shoals to 8 feet midway through the basin but drops off again to 12 to 14 feet past the second portland mark. The grass spit shown south of Lewis Island is very low in the water and requires vigilance to locate.

"Best anchorage is in the mouth of River Denys behind the headland, but we do not advise proceeding up the river beyond the gypsum cliff on the eastern bank as the river shoals quickly beyond this cliff . . ."

Moreover, there is a wealth of local history in the descriptions of the various places where a yachtsman might go

ashore as well as practical information about obtaining supplies such as gas and food.

The book also gives information about aids to navigation, the Canadian buoyage system, standard marine distress signals, repair facilities, weather, government charts and publications, radio aids to navigation, customs regulations, events, such as local fairs or festivities at various shoreside points, tides and currents, tide tables, lights and buoys and a galley guide.

There is also a note about guest moorings which have been placed at various points by the Cape Breton Development Corporation for the convenience of visitors.

Roy MacKeen notes that the book is published "as a supplement to existing government charts and publications, by exploring in greater detail those areas of Cape Breton which are removed from commercial shipping lanes and provide excellent anchorage for small craft."

The book is a valuable supplement indeed, containing material which goes beyond that normally provided by government charts, and it is a commendable effort on the part of MacKeen and DEVCO. It is the type of book which should be provided for other areas of Nova Scotia's coastline, as a supplement to the existing charts and pilots periodically published by the government.



